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WITHDRAWI

THE

# MADRAS SCHOOL,

OR

# ELEMENTS OF TUITION:

COMPRISING THE

ANALYSIS OF AN

## EXPERIMENT IN EDUCATION,

MADE AT THE MALE ASYLUM, MADRAS;

WITH ITS FACTS, PROOFS, AND ILLUSTRATIONS;

TO WHICH ARE ADDED,

EXTRACTS OF SERMONS PREACHED AT LAMBETH;

A SKETCH OF A NATIONAL INSTITUTION

FOR TRAINING UP THE CHILDREN OF THE POOR;

AND

A SPECIMEN OF THE MODE OF RELIGIOUS INSTRUCTION AT THE ROYAL MILITARY ASYLUM, CHELSEA.

*By the Rev. Dr. ANDREW BELL,*

F. As. S: F. R. S. Ed. Rector of Swanage, Dorset;

Late Minister of St. Mary's, Madras; Chaplain of Fort St. George; and Director and Superintendent of the Male Asylum at Egmore.

"Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."—EXOD. xviii. 25.

"Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem? His præsertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrænanda atque coercenda sit."—CIC.

"Pueri efferuntur lætitia cum vicerint? Ut pudet victos? Ut se accusari nolunt? quam cupiunt laudari? quos illi labores non perferunt, ut æqualium principes sint?"—CIC.

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TO THE

MOST REVEREND FATHER IN GOD,

# CHARLES,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,

AND

METROPOLITAN,

&c. &c. &c.

MY LORD,

I SHOULD be wanting in grateful duty to your GRACE, as well as in honeſt juſtice to my ſubject, if I were to alter a word in my addreſs on a former occaſion, bearing date 5th February 1807. What was then prophecy is now hiſtory.

" In the diſtinguiſhed privilege of preſenting this Eſſay to your GRACE I feel a gratification, which words cannot expreſs. My every wiſh in regard to my Syſtem of Education is fulfilled. The boon, which I had heretofore deſtined for general diffuſion in future ages, ſeems

to me already realized to the riſing generation. Not only the exalted ſtation which your GRACE fills, but the individual who, happily for the beſt intereſt of the church and ſtate, fills that ſtation, ſtamps a preſent character on this experiment. And it is its higheſt recommendation, that the illuſtrious patronage and ſacred ſanction, under which it now goes forth to the world, are ſolely to be aſcribed to the principles on which it is founded, and to the ends to which it is directed."

I have the honour to be,

With profound veneration,

MY LORD,

Your GRACE's dutiful, grateful,

and devoted ſervant,

A. BELL.

Mancheſter Street,
30th April, 1808.

# ADVERTISEMENT.

——" Nonumque prematur in annum."

OF the experiment in Education, more than twice nine years old, the author feels himſelf called upon by a hoſt of pupils to fix the authenticity, to retrace the origin, to follow the progreſs, to vindicate the principle, and to mark out the bearings at greater length than has hitherto been done. In this deſign it is one of the objects of this fourth Edition to form a record of the facts, proofs, and illuſtrations which go to demonſtrate the powers, as well as to exhibit the conſtruction of that machinery, by which children are enabled to inſtruct themſelves and one another.

The perſonality, intimately blended with theſe documents, he begs once for all that his readers will do him the juſtice to

apply, as it always does apply, though not induſtriouſly and affectedly noticed at the time, to the effects, conſequences, and reſults of this diſcovery, which he has no heſitation in ſaying are as grand and intereſting, as the means, by which they are attained, are ſimple and lowly.

To have conceived the idea, undertaken the taſk, and, with unlicked and puerile agents, obſtinately perſevered in the face of prejudices, obſtacles, and embarraſſments, is the very head and front of his doings. It required no ſhare of literature, erudition, ſcience, or reſearch, or whatever elſe of this ſort men value in themſelves, or wiſh others to value them for, to effect what owing ſolely to the charge he had entered upon, and the circumſtances in which he was placed, he happened to effect. But to withdraw from an experiment, as he has twice done, (ſee 2d and 3d editions) its authentic vouchers, through a falſe delicacy as to the language in which they are expreſſed, were to ſap the fabric built on that foundation.

In the patches and ſhreds, forming parts of this compilation, and written in haſte as the

occaſion aroſe, which gave them birth, there muſt need be frequent repetitions of the ſame thoughts: and as utility and effect are his aim, he has ſeldom ſtudied to clothe theſe thoughts, which are meant to ſtrike different readers, in different places, in new language. In regard alſo to the manner, ſtyle, and tone which he has thought himſelf at times conſtrained to aſſume (ſee p. 128—136) he requeſts it to be remembered, that it is the cauſe of the preſent race of children within the reach of his labours, and of future generations of men over the world, in their moſt momentous concerns, of which he is the willing advocate.

Even in the mere point of the health of the body, and the preſervation of the animal life of man, Vaccination, the moſt valuable diſcovery in the phyſical art, of which this country, or the world, can boaſt, falls ſhort of this invention; which provides the means of ſupplying a remedy for the diſorders of filth, idleneſs, ignorance, and vice, more fatal to children than the ravages of the Small-Pox.

But this is its leaſt recommendation. It is the ſanity of the mind, which is its glory—

its moral, religious, and political tendency. Of theſe let its Indian pupils (212—218) ſpeak, for here all compariſon fails: and the greateſt diſcoveries, heretofore made for the improvement of human life, ſink into comparative inſignificance.

Let modern philoſophers diſpute about the perfectibility of the human race, the Author recommends only what is practicable, what has been practiſed, and what is in daily practice. He ſhrinks not from the imputation of enthuſiaſm. If his enthuſiaſm be grounded on juſt principles of humanity, which challenge the ſtricteſt inveſtigation, and on an uniform ſeries of correſponding facts, which can admit of no diſpute—he deſpairs not of adding daily to the numerous liſt of his fellow-enthuſiaſts, of which he is juſtly proud. He appeals to the events of the laſt nineteen years. He looks forward to the event of every ſucceeding year; and he fixes his eyes with the moſt entire ſatisfaction on the judgment of poſterity—the ſure touchſtone of Truth or Falſehood.

With ſuch convictions on his mind, with ſuch impreſſions on his heart, and with ſuch

an engine in his hands,—he fears not now to tell aloud, what eleven years ago he only whiſpered—when he put the original reports of the Male Aſylum into the hands of his bookſeller, and what he has never ceaſed to repeat to his friends,—"You will mark me for an enthuſiaſt; but if you and I live a thouſand years, we ſhall ſee this Syſtem of Tuition ſpread over the world." But it was from his aſhes he then expected it to ſpring up. He did not expect to live, as he has done, to ſee it patroniſed, where he was moſt deſirous of its being patroniſed; and eſtabliſhed, where he was moſt deſirous of its being eſtabliſhed. And yet, he cannot diſſemble, that this uncalculated ſucceſs has not the effect which might be ſuppoſed. He ſtill thinks nothing done by him, while any thing remains to be done. He is apprehenſive that, like Vaccination, it will be ſooner carried to its juſt length in foreign countries than at home. He is fearful of being wanting to his own diſcovery, and of failing in that pitch of exertion, requiſite to bring it forward in due time.

The Goſpel has, in former times, been

promulgated by means of miracles, and of the ſword. The one mean has ceaſed—the other mean will not now be recommended. There remains only the ſilent, gradual, and ſure mean of Religious Education.

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## ERRATA.

P. 17. l. penult *for* aid *read* end.
91. l. 5. fix twelve
46. l. 21. for of
232. l. 21. re cog recog.
252. l. 19. *dele* point after auxiliary

THE

# MADRAS SCHOOL;

OR

# ELEMENTS OF TUITION.

## PART I.

### OF THE MADRAS SYSTEM OF EDUCATION.

### CHAPTER I.

*Introduction. Preliminary Notices of the Madras School.*

"Luſus hic fit." QUIN.

THE new method of practical Education, which has appeared under different ſhapes in this country, originated in the Military Male Orphan Aſylum, founded at Madras in the year 1789. There it gradually grew to maturity, and, after the experience of ſeveral years, was eſtabliſhed in all its forms in that ſchool. Hence it was tranſplanted into England in the year 1797, when it was partially adopted with good ſucceſs in the oldeſt charity ſchool in London, that of Aldgate, and in ſeveral parts of the kingdom, and is now eſtabliſhed at the parochial ſchools of White Chapel and of Lambeth, and at the Royal Military Aſylum, Chelſea.

This ſyſtem reſts on the ſimple principle of tuition by the ſcholars themſelves. It is its diſtinguiſhing characteriſtic that the ſchool, how numerous ſoever, is taught ſolely by the pupils of the inſtitution under a ſingle maſter, who, if able and diligent, could, without difficulty, conduct ten contiguous ſchools, each conſiſting of a thouſand ſcholars.

In addition to this general principle, and independent of it, the Madras School furniſhes certain individual practices or helps in the art of tuition, by which the pupils are initiated into the elementary proceſſes of reading, ſpelling, writing, arithmetic, morality, and religion.

For the guidance of thoſe who may be deſirous of conducting Education on this principle, adapted, in a peculiar manner, to large ſchools for the lower orders of youth, and, according to theſe practices, which are alike applicable to private tuition and ſchools of every deſcription, this analyſis of the experiment in Education made at Madras is ſubmitted.

If, in the attempt of forwarding Education, harder taſks, and lengthened hours of ſtudy had been required of the ſcholar, or

greater labour and longer confinement impoſed on the maſter, or newly-invented racks or ſcrews, or whips, or cords, had been put into his hands, my experiment ſhould have periſhed in embryo, or dropt ſtill-born on the coaſt of Coromandel. Never through my agency ſhould it have viſited this land of freedom, nor the groans of the unhappy ſufferers have reached theſe happy ſhores.

But it is by far other means that a greater quantity of work is produced in the Madras School. It is the diviſion of labour, which leaves to the maſter the ſimple and eaſy charge of directing, regulating, and controlling his intellectual and moral machine. It is the uninterrupted ſucceſſion of ſhort and eaſy leſſons—It is the adaptation of every taſk to the ready capacity of the ſcholar, which renders the yoke of learning eaſy, and its burden light. It is the perpetual preſence and never-ceaſing vigilance of its numerous overſeers, which preclude idleneſs, enſure diligence, prevent ill behaviour of every ſort, and almoſt ſuperſede the neceſſity of puniſhment. It is example, method, general laws, and equal juſtice, which take hold of children, by their love of imitation, and their ſenſe of fitneſs and propriety, and obtain an immediate and

willing conformity. It is the choice of able and good teachers, which a large ſchool furniſhes, that commands the mind and maintains an undiſputed ſuperiority and acknowledged aſcendancy. It is a laudable emulation, a ſweet contention, a competition of places, which renders the ſchool a ſcene of conſtant amuſement and exerciſe to the ſcholar—his ludus literarius—his game of letters—in which he delights, and exhibits a ſpectacle, not leſs novel and intereſting to the beholder, than it is grateful to the maſter, and acceptable to the ſcholar.

Had theſe effects been produced by an accumulation of expenſe, correſponding to each and all of the advantages obtained, the reſult, though leſs unexpected, would not be regarded as unintereſting to the higher claſſes of ſociety. Circumſcribed however within narrow bounds, it would have little claim to public attention, and no pretenſion to general utility. But a ſyſtem, of which economy forms a ſtriking feature, brings along with it a ſtrong recommendation to general circulation, and is well adapted for the inſtruction of the people, and for the purpoſe of national Education.

It has alſo been ſtudied, that order and re-

gularity, produced by means as much more effectual as they are more lenient than uſual, go hand in hand with every other improvement; and that no circumſtance, which can contribute to the facility, the furtherance, the deſpatch, the cheapneſs, and the extenſion of Education be omitted:—nothing deſiderated to render the experiment made at Madras as complete in its forms, and effectual in its reſult, as it is ſimple and innocuous in its principles and practices.

The reader, who regards the claim of ſuch manifold advantages with a degree of ſcepticiſm, not unexpected on my part, I am willing to meet on every ground. Before I enter upon an elucidation of the principles, and the expoſition of the practices, on which theſe reſults depend, I ſhall refer him to the proofs, which eſtabliſh their reality.

With this view the facts, which were thought neceſſary to authenticate the original experiment, are here reprinted (ſee Part IV.), and if they do not ſhake his incredulity, let him compare with them the evidence furniſhed by the pupils of the Madras School, in their late addreſs, and eſpecially in the liſt of their preſent occupations (Part IV). And if

he ſhould ſtill ſtand out, and refuſe credit to teſtimony in any ſhape, and will be ſatisfied with nothing leſs than the evidence of his own ſenſes, I muſt venture to ſend him to Whitechapel, to Lambeth, or to the Royal Military Aſylum at Chelſea, where he will ſee enough to command his credence to all the reſt.

If in this Introduction I ſhall be thought to have tranſgreſſed againſt the rules of ſound criticiſm, by anticipating my ſubject, the reader will not miſtake my motive, if happily not diſpleaſed with his bill of fare he be induced to ſit down to the entertainment of which he has had a foretaſte.

## CHAPTER II.

### *Of the Principles and End of Education, and the Diſcipline of a School.*

"Omne tulit punctum qui miſcuit utile dulci."

To render ſimple, eaſy, pleaſant, expeditious, and economical, the acquiſition of the rudiments of letters, and of morality and religion, are the leading objects of Elementary Education.

To expedite the progreſs of education at the ſame rate of puniſhment to the ſcholar, of labour to the maſter, and of expenſe to the parent, as heretofore, were an acquiſition to a ſchool not to be ſlighted; ſtill more, could this be effected at a reduced rate of puniſhment, or of labour, or of expenſe. But to unite all theſe advantages is the great deſideratum in Education. It is accordingly the aim of this Eſſay to combine in happy union the progreſs and amuſement of the ſcholar, the eaſe and gratification of the maſter, and the intereſt and ſatisfaction of the parent.

Such is the proximate object of the Madras Syſtem. Its ultimate object, the ultimate object or end of all education, is to make good ſcholars, good men, good ſubjects, and good Chriſtians; in other words, to promote the temporal and ſpiritual welfare of our pupils.

At Madras, by conſequence, my aim was to form ſuch ſcholars, as the condition of that country required, as were wanted to fill the various occupations which preſented themſelves in the exiſting ſtate of things there; to imbue the minds of my pupils with the principles of morality and of our holy religion, and infuſe a ſpirit and habit of diligence and

induſtry; ſo as at once to ſupply the neceſſities of the community, and promote the welfare of the individual—two objects indiſſolubly united in every well-regulated ſtate.

The ſame objects preſent themſelves in this country, and the ſame mode of tuition may be followed, only a different direction will be given to education according to the different conditions of the youth, and the different occupations for which they are trained. "As there is no ſoil which will not ſhew itſelf grateful to culture, ſo there is no diſpoſition, no character in mankind, which may not, by dexterous management, be turned to the public advantage."

How far theſe ends were attained at Madras will be aſcertained in the ſequel by authentic and unequivocal documents from the higheſt authority and pureſt ſources. It will appear that, by means of their moral and religious education, the pupils of that ſchool have acquired for themſelves a new character and rank in ſociety, to which, as ſons of Britons and Chriſtians—themſelves Chriſtians —they will be thought to have a juſt claim; and by the appropriate direction given to their ſecular inſtruction, and the facilities preſented

to them by a new ſyſtem, are now filling the very ſtations for which they were trained—ſtations the moſt ſuitable to their condition and to the wants of the community (where menial and ſervile offices are conſigned to a peculiar *caſt* of the aborigines); and beſt adapted to the exigencies of the government under which they were bred, and to which they were indebted for an education correſponding to their due rank in the ſcale of ſociety. Yet, in the outſet, my hope of ſucceſs in achieving ſuch important objects by a new experiment, and eſpecially with the half-caſt children, whoſe character had heretofore been ſtamped with intellectual incapacity, and degraded by moral inferiority, was faint, compared with what I ſhould now entertain of producing, *through the medium of the Madras Syſtem*, if placed under the ſuperintendence of the *Parochial Clergy*, (an order of men fitted for the purpoſe,) a ſimilar reformation among the lower claſſes of youth in this country, by a moral and religious education, and by habits of uſeful induſtry, adapted to their condition and rank in life, to the demands of the army and navy, to the exigencies of the community, and to the ſtate of agricul-

ture, the handicrafts and arts. In every inſtance under my obſervation in this kingdom, and in every report with which my brethren have honoured me of the effects produced by the Madras Syſtem in their pariſhes, the improvement in the ſubordination, orderly conduct, and general behaviour of the children, has been particularly noticed, and muſt be regarded as infinitely the moſt valuable feature of its character. But of this hereafter.

To attain theſe ends, to attain any good end in education, the great object is to fix attention, and excite exertion; or, in other words, to prevent the waſte of time in ſchool.

Were it required to ſay, in one word, by what means theſe primary and eſſential requiſites, attention and exertion, are to be called forth, that word were diſcipline; a word, which at once conveys a happy illuſtration of the ſubject of inquiry. For, as its claſſical and original meaning is Learning, Education, Inſtruction, it has come, as often happens, to ſignify the Means by which this end is attained, whether it be the method, order, and rule obſerved in teaching, or the puniſhment

and correction employed for this purpoſe. In the laſt and common acceptation of the word it has often been termed the Panacea in tuition. "Praiſe," it is ſaid, "encouragement, fear, threats, and various motives, apply to various deſcriptions of pupils, but flagellation to all."

So far from ſubſcribing literally to this opinion, I believe that this laſt ſpecies of diſcipline may be almoſt ſuperſeded, and other means ſubſtituted in its ſtead, as much more effectual as they are more lenient. But, underſtanding this word as alſo comprehending method, order, regulation, it embraces the chief means of education. It is in a ſchool as in an army, diſcipline is the firſt, ſecond, and third eſſential.

In general, then, the means, by which are elicited the attention and exertion which I have mentioned as the fundamental articles in a ſchool, are arrangement, method, and order; vigilance, emulation, praiſe and diſpraiſe; favour and diſgrace; hope and fear; rewards and puniſhments; and eſpecially guarding againſt whatever is tedious, difficult, operoſe, and irkſome, and rendering every taſk preſcribed to the ſcholar ſhort, ſimple, eaſy, adapted, and intelligible.

——————" Parvis dant cruſtula blandi
Doctores, elementa velint ut diſcere prima."

Of theſe incitements, emulation, praiſe, rewards, and eſpecially vigilance, along with ſhort and eaſy leſſons, which are never to be diſpenſed with, deſerve to ſtand in the front, and are entitled to the firſt trial. Should theſe prove inefficacious, which, when properly adminiſtered, will rarely happen, recourſe may be had to confinement between ſchool hours, and on holidays, which will ſcarcely ever fail: but ſhould it be found neceſſary, from flagrant crimes, or dangerous examples, or with hardened offenders, ſolitary confinement may be the laſt reſort, as leſs painful and degrading, and yet more irkſome and effectual, than ſevere flagellation. Beſides, corporal puniſhment, if it had no tendency to degrade and harden the offender, and if its efficacy were leſs problematical than, from its momentary impreſſion, it is found to be, on the future behaviour of the culprit, does not reinſtate him in the immediate poſſeſſion of what he has forfeited by his idleneſs; whereas confinement at extra hours is made an inſtrument of regaining

what was loſt in paſt time, as well as of preventing future loſs. It has alſo the powerful effect wanting to corporal puniſhment, which diſtributive juſtice is ever fitted to produce, that what is loſt by idleneſs is reclaimed by diligence.

At Madras, the moſt obſtinate and hardened offender could not ſtand out for three days againſt an order to his ſchoolfellows not to ſpeak to him or play with him. In the hands, however, of maſters, who are not yet awake to the influence of mind, and its mighty power, no forcible impreſſion can be made, or effect produced, but by inſtruments ſuited to their habits and experience. It is by transfuſing a portion of his own ſpirit into the breaſts of his diſciples, that the judicious and zealous maſter effects his purpoſe. But let not any thing I have ſaid be conſtrued, as if I propoſed *at once* to ſupplant corporal puniſhment, before a fair trial be in every inſtance made, and a preferable ſubſtitute found; nor *at all* where the ſchool does not ſupply means of inflicting, as by the Madras Syſtem, confinement, or other adequate or appropriate puniſhment; for in whatever

way it is done, the diſcipline of a ſchool muſt be maintained. I ſay only,

" Uter præceptor liberalibus ſtudiis dignior, qui excarnificabit diſcipulos, ſi memoria illis non conſtiterit, aut ſi parum agilis in legendo oculos hæſerit: an qui monitionibus et verecundia emendare ac docere malit? Numquid æquum eſt, gravius homini & durius imperari, quam imperatur animalibus mutis? Atqui equum non crebris verberibus exterret domandi peritus magiſter. Fiet enim formidoloſus et contumax niſi eum tactu blando permulſeris."—SEN.

By theſe indigeſted maxims, which, regardleſs of accuracy of enumeration, and preciſion of expreſſion, I have only ſtudied ſhould be abundantly evident, I leave the reader to try the ſcience (if I may ſo denominate this key to all knowledge) of Elementary Education, as often conducted in our charity ſchools. It is to the ſyſtem of the Male Aſylum I ſeek to apply theſe fundamental and obvious propoſitions.

Founded on theſe principles, directed to ſuch ends, and conducted through ſuch means, is the Madras School, of which the key-ſtone is the following—

## CHAPTER III.

*Scheme of a School on the Model of the Madras Aſylum.*

"The beſt way to learn any ſcience is to begin with a regular ſyſtem, or a ſhort and plain ſcheme of that ſcience, well drawn up into a narrow compaſs."——WATTS.

1ſt. THE Aſylum, like every well-regulated ſchool, is arranged into Forms or Claſſes, each compoſed of as many ſcholars as having made ſimilar progreſs unite together. The ſcholar ever finds his own level, not only in his claſs, but in the ranks of the ſchool, being promoted or degraded from place to place, or claſs to claſs, according to his proficiency.

This of ſchools in general, now more particularly of the Aſylum.

"Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens." Exod. xviii. 25.

2d. Each claſs is paired off into tutors and pupils. The tutor ſits by the ſide of his pupil, and aſſiſts him in getting their common leſſon.

3d. To each claſs is attached an aſſiſtant teacher, whoſe ſole buſineſs it is to attend his claſs, to prevent idleneſs, to inſtruct and help the tutors in learning their leſſon, and teaching their pupils; and to hear the claſs, as ſoon as prepared, ſay their leſſon, under,

4th. The teacher, who has charge of the claſs, directs and guides his aſſiſtant, intends him in hearing the claſs, or himſelf hears both the aſſiſtant and ſcholars ſay their leſſon, and is reſponſible for the order, behaviour, diligence, and improvement of the claſs.

5th. A ſub-uſher and uſher are appointed to inſpect the ſchool, watch over the whole, and give their inſtructions and aſſiſtance wherever wanted, as the agents and miniſters of,

6th. The ſchoolmaſter, whoſe province it is to direct and conduct the ſyſtem in all its ramifications, and ſee the various offices of uſher, ſub-uſher, teachers, aſſiſtants, tutors, and pupils carried into effect.

7th. Laſt of all comes the ſuperintendent, or truſtee, or viſitor, or chaplain, or parochial miniſter, whoſe ſcrutinizing eye muſt pervade the whole machine, whoſe active mind muſt give it energy, and whoſe un-

biaſſed judgment muſt inſpire confidence, and maintain the general order and harmony.

For this purpoſe, there is kept by the uſhers, teachers, or others equal to the office,

8th. A regiſter of the daily taſks performed; and, by the ſchoolmaſter,

9th. A regiſter of daily offences, or *black book*, to be expurgated weekly by,

10th. A jury of twelve or more boys, ſelected for the purpoſe.

This in brief is the ſcheme of the Madras School in its moſt multiplied form, and yet abundantly ſimple.

Let us now enter into the expoſition of this ſcheme, and aſſay its character by the principles on which it has been ſhewn that Education ſhould be founded, the means by which it ſhould be conducted, and the aid which it has in contemplation.

## CHAPTER IV.

*Of the peculiar Features, which mark the Character of the Madras Syſtem.*

" Ut illi (pueri) efferuntur lætitia cum vicerint? Ut pudet victos? Ut ſe accuſari nolunt? quam cupiunt laudari? quos illi labores non perferunt, ut æqualium principes ſint?" Cic.

HAVING in the foregoing chapters given a brief ſummary of the Madras ſyſtem, I am now to refer this ſyſtem to the principles premiſed above, on which it was ſaid to be built, and to the end to which it was propoſed that it ſhould be directed, in order to aſcertain the peculiar features of this ſchool, and to mark its characteriſtic advantages.

For this purpoſe I retrace the ſcheme through all its regulations in order.

1ſt. " The ſchool is arranged into claſſes." By this claſſification, which, though not new nor peculiar to the Madras School, is yet carried to a greater length there than in any other ſchool I have ſeen, a teacher or maſter has no more trouble, nay has leſs trouble, in the tuition of a whole claſs than of a ſingle

ſcholar. Nor does it require more time for him to inſtruct a claſs of thirty-ſix ſcholars, or hear them ſay a leſſon each a portion by rotation, than it does to inſtruct a ſingle boy, or hear him ſay the ſame leſſon by himſelf. And that emulation or deſire of excellence, which the Creator has implanted in the human breaſt for the wiſeſt and nobleſt purpoſes, is thus elicited (or called forth), and proves a powerful and unceaſing excitement to laudable exertion—a mild, yet effectual inſtrument of diſcipline. The ſcholar is continually ſtimulated to obtain pre-eminence in his claſs, and even to riſe above it, and be promoted to a ſuperior; and eſpecially not to ſink below it, and be degraded to an inferior claſs.

When a boy has held a high rank in his claſs for ſome time, he has an option of being advanced to a ſuperior claſs, where he is placed at the foot; and if, in a few days, he riſes near the middle, he maintains a permanent footing in this claſs; if not, he muſt revert to his original claſs, as a ſcholar is far more profitably employed in learning eaſy and ſhort leſſons, which he gets well, than diffi-

cult or long ones, of which he does not make himſelf maſter.

Alſo a boy who fails, for ſome time, in ſaying his daily leſſons well, is degraded to an inferior claſs, where he is placed at the head; and if he ſink to its level, he is doomed to permanent degradation: but if he maintain a high rank, he is allowed to reſume his original claſs on a new trial; when it often happens that, by redoubled exertion, he can now keep pace with them.

By theſe means, no claſs is ever retarded in its progreſs by idle or dull boys; and every boy in every claſs is fully and profitably employed; and, by thus finding his own level, his improvement is moſt effectually promoted, and rendered a maximum. By theſe means, too, the claſſes naturally form themſelves in point of numbers as well as proficiency: and if any become numerous and unwieldly, or the reverſe, a ſubdiviſion or conſolidation takes place, by uniting the higher boys of an inferior claſs with the lower of a ſuperior, or otherwiſe combining them according to their proficiency.

So much for the general formation of a ſchool.

Now more particularly of the aſylum:

2d. "Each claſs is paired off into tutors and pupils."

Thus in a claſs of twenty-four boys, the twelve ſuperior are tutors reſpectively to the ſix inferior. Of courſe in their ſeats the boys take their places in different order from that in which they ſtand in their claſs: as each pupil ſits by the ſide of his tutor.

Mark, at the outſet, how many advantages grow out of this ſimple arrangement.

Firſt, The ſociable diſpoſition, both in the tutor and pupil, is indulged by the reciprocal offices aſſigned to them.

Next, The very moment you have nominated a boy a tutor, you have exalted him in his own eyes, and given him a character to ſupport, the effect of which is well known.

Next, The tutors enable their pupils to keep pace with their claſſes, which otherwiſe ſome of them would fall behind, and be degraded to a lower claſs, or elſe continuing attached to their claſs, forfeit almoſt every chance of improvement, by never learning any one leſſon as it ought to be learned.

This is the reaſon why ſo many boys in every ſchool are declared incapable of learn-

ing. As often as this was said to me of any of our pupils, in the beginning of my essay, by such ushers as I then had, my reply was, "It is you, who do not know how to teach, how to arrest and fix the attention of your pupil: it is not that he cannot learn, but that he does not give the degree of attention requisite for his share of capacity." I then gave an experimental proof, that by just exertion on the part of the teacher, and fixing the attention of the pupil, this imaginary impossibility, like most others created by ignorance and indolence, might be surmounted. This I did by teaching the boy, who was pronounced incapable, the very lesson which, it was declared, he could not learn.

When, by such means, I had, in course of time, capacitated all the heretofore inefficient boys, and brought the school into such shape that every boy, in his place, was equal to the task assigned him, and learnt his daily lessons as they ought to be learnt, I was wont to say before all the school to those who honoured them with a visit, "You have often heard that there are boys in every school, who cannot learn their lessons distinctly and accurately. Examine every class in this school,

nd ſhew m e a boy of this deſcription." Or if in a hurry, " Lay your hand upon any claſs, and any boy in that claſs; let him ſay how far he is advanced: open his book at any prior place, and hear him read and ſpell," &c.

Another advantage, attending this arrangement, is that the tutor far more effectually learns his leſſon than if he had not to teach it to another. By teaching he is beſt taught. " Qui docet indoctos, docet ſe."

Still another advantage is, that here is a grand ſtimulus to emulation; for what diſgrace attaches to the boy who, by his negligence, is degraded into a pupil, and falls perhaps to be tutored by his late pupil, promoted to be a tutor!

3d. " Each claſs has an aſſiſtant-teacher, whoſe ſole employment it is to inſtruct that claſs; to ſee that the tutors do their part, that they not only get their own leſſon, but aſſiſt and forward their pupils; and, under the teacher, hear the whole claſs—tutors and pupils—ſay the leſſons, which he has aſſiſted them in preparing."

The aſſiſtant ſees, at every inſtant, how every boy in his claſs is employed, and hears every word uttered.

This is a ſtation of great emulation; for diſtinctions, * fitted to take a ſtrong hold of the youthful mind, are conferred upon ſuch as perform their taſks with diligence, fidelity, and ſucceſs: and the degradation, conſequent upon ill conduct or ill ſucceſs, is deeply felt. This obſervation applies, with ſtill greater force, to the next link of the chain,

4th. "The teachers, who have each charge of one or more claſſes."

Their buſineſs is to direct and guide their aſſiſtants, inſpect their reſpective claſſes—the tutors and the pupils,—and ſee that all is maintained in good order, ſtrict attention, and rigid diſcipline. It is alſo the province of the teacher either to hear the claſs ſay their leſſons, or intend his aſſiſtant, while he hears them. And, when he has more than one claſs under his care, he occaſionally leaves this taſk to his aſſiſtant, if himſelf happen to be engaged with another claſs at the ſame time.

* What were theſe diſtinctions? Some of them were local, and regarded their daily food and dreſs; ſome pecuniary; ſome honorary. Silver medals, of different numbers and ſize, were diſtributed at the annual examination by the preſident.

"The introduction of monitors, an extremely important part of the whole scheme, is as great an improvement in schools, as the introduction of non-commissioned officers would be in an army which had before been governed only by captains, majors, and colonels: they add that constant and minute attention to the operations of the mass, without which, the general and occasional superintendance of superiors is wholly useless. An usher hates his task, and is often ashamed of it; a monitor is honoured by it, and therefore loves it: he is placed over those who, if their exertions had been superior, would have been placed over him; his office is the proof of his excellence. Power is new to him; and trust makes him trustworthy,—a very common effect of confidence.— — — — — The extraordinary discipline, progress, and economy of this school, are, therefore, in a great measure, produced by an extraordinary number of noncommissioned officers, serving without pay, and learning while they teach."—*Edinb. Review.*

If this scheme of teachers and assistants presented no other advantage than enabling the scholars to be heard a lesson every quarter or half hour, or oftener, it were an invaluable

acquiſition. It is not ſo much the time that is ſaved in waiting the conveniency of the maſter, as the promptitude produced by ſhort and eaſy leſſons, which are inſtantly to be prepared, and ſaid as ſoon as prepared. In ſchools, where children learn one leſſon a day, it often happens that even the ſame leſſon is not ſo well learnt, as if it were to be prepared and ſaid in a prompt manner, admitting of no delay in the commencement of that preparation, which otherwiſe is frequently not only poſtponed, but neglected altogether.

It often happens that the aſſiſtant-teacher proves himſelf fully equal to the entire charge of his claſs, in which caſe he is promoted to the rank of a teacher, and performs the double office of teacher and aſſiſtant. It oftener happens that a teacher, inſtead of one class, is ſet over ſeveral claſſes with their reſpective aſſiſtants.

There were fourteen in all of theſe teachers and aſſiſtants, for two hundred boys, at the Aſylum, none of them leſs than ſeven, or more than fourteen years of age.

5th. "An uſher and ſub-uſher are appointed, when neceſſary, to act under,

6th. "The ſchoolmaſter, whoſe province it is to watch over and to conduct this ma-

chine in all its parts and operations, and see the various offices, which I have described, carried into effect."

From his place (chair or desk) he overlooks the whole school, and gives life and motion to every member of it. He inspects the classes, one by one, and is occupied wherever there is most occasion for his services, and where they will best tell. He is to encourage the diffident, the timid, and the backward; to check and repress the forward and presumptuous: to bestow just and ample commendation upon the diligent, attentive, and orderly, however dull their capacity, or slow their progress; to stimulate the ambitious, rouse the indolent, and make the idle bestir themselves: in short, to deal out praise and displeasure, encouragement and threatening, according to the temper, disposition, and genius of the scholar. He is occasionally to hear and instruct the classes, or rather overlook and direct the teachers and assistants, while they do so.

The advantage is, that not being perpetually occupied, as at most schools, in hearing and instructing one or other of the classes, which necessarily withdraws his attention for the time from the rest of the school, he has leisure

to see that all are employed as they ought. The great advantage is, that it is his chief business to see that others work, rather than work himself; and that he is most usefully employed in doing what men in general are most ready to do.

7th. "Last of all comes the superintendant (who may be the chaplain of the seminary, the parochial minister, trustee, or visitor, or any gentleman who delights in such pious offices) whose scrutinising eye must pervade the whole machine, whose active mind must give it energy, and whose unbiassed judgment must maintain the general order and harmony." For this purpose there is kept,

8th. "A register of the daily tasks" performed by each class, and by each boy, when he happens to be individually engaged in writing, arithmetic, or any solitary exercise, which are added up weekly and monthly, and compared with each other, and with former performances. This simple contrivance is admirably fitted to correct idleness, and detect negligence in their origin, and to bear permanent testimony to merit and demerit, even if overlooked in passing.

For these important purposes, too, there is lodged in the hands of the schoolmaster (to

whom, leſt there ſhould be no ſuperintendant, I have attributed ſome of the offices peculiar to the latter) a moſt powerful operator,

9th. "The black book, as the boys call it, or regiſter of continued idleneſs, negligence, ill-behaviour, and every offence, which requires ſerious inveſtigation and animadverſion."

To this ſimple inſtrument I attach immenſe importance in preſerving order, diligence, good conduct, and the moſt rigid diſcipline, at the leaſt expenſe of puniſhment, of which it is a great object to be frugal and a good economiſt. The manner, in which this inſtrument is employed, may appear to ſome deſpotic, partial, and unjuſt. To me, who tried it on a preconceived opinion of its utility, and witneſſed, on trial, its wonderful operation in producing diligence, truth, contentment, and happineſs, it wears a widely different aſpect. Suppoſe an offence committed by a pupil, deſerving a place in the black book, and known at the time of commiſſion to his tutor, who yet failed to mark it to the aſſiſtant; the ſchoolmaſter, on diſcovery, puts down the tutor for neglect of duty. In like manner, if the tutor

gave notice to the aſſiſtant, and the aſſiſtant did not to the teacher, the aſſiſtant is noted on the book: and ſo of the teacher. Alſo if the aſſiſtant be guilty of miſbehaviour, the teacher who witneſſed, and did not report it, is made reſponſible, and ſo on. Nay, there was no obſtacle to prevent any of the inferior orders from doing what often happened, noting, in their turn, the offences of their ſuperiors, as theſe laſt had no other means of puniſhing the former, than by regiſtering their offence in the black book, when the accuſed is generally tried by his peers, as will be ſeen in the ſequel, and is ſure of a candid hearing and an impartial award.

In every inſtance, every ſerious offence is either noted by, or carried to, the ſchoolmaſter, who is to judge whether it deſerves a place in the regiſter, or whether an immediate reprimand, or threat, may ſuffice.

Our language, when enforcing his duty on the tutor, is, that it is the buſineſs of the pupil to be idle, if the tutor will allow it; and ſo on.

This regiſter is ſolemnly inſpected and ſcrutiniſed, once a week, in preſence of the

whole ſchool, drawn up in a circle for that purpoſe; when the nature [b] and conſequence of every omiſſion or commiſſion is explained in the language of the ſchool; and the fact tried and ſentence pronounced on the culprit by,

10th. "A jury of their peers," which ſentence is inflicted, mitigated, or remitted, at the diſcretion of the ſuperintendant, viſitor, or ſchool-maſter.

Mark the advantage of this process. An offence is committed, the puniſhment of which, if the ſuperior officer does his duty, cannot reach beyond the culprit; but, if he fail, he becomes himſelf involved, not for the

[b] Abſtract lectures, which my ſchoolmaſter tried for a while, are litt'e attended to, and ſtill leſs underſtood, by children. To reach their minds and touch their hearts, you muſt give a viſible ſhape and tangible form to your doctrine. When a meritorious conduct is diſplayed, or a crime perpetrated, and you can thus give a body to your lecture, it is liſtened to, underſtood, and felt. My lectures were all of this ſort, with the ſubject under my hands, and before the eyes of all his ſchoolfellows, aſſembled on the occaſion. "Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid," &c. Mat. xviii. 1—6; See alſo Mat. xii. 48—50; xxii. 15—22; xxiv. 1, 2; Mark, xii. 41—44; Luke, x. 40—42; John, iv. 9—26; and goſpels paſſim. How much might we learn, if we read our Bibles as we ought to do?

offence of another, but for his own omission of the task assigned to him. The facility, which this process affords to the detection of every crime, and consequent prevention, must be obvious at first sight. Mark, also, that no one in this link is called upon to do more than to report what he sees and knows to be done, contrary to the rules of the school, in the department committed to his charge, and for which he stands responsible.

But what are all these advantages compared with the next I have to mention? It is the grand boast of this system, not that it thus detects, convicts, and corrects the offender, but that, by the perpetual presence and intervention, as well at play as in school, of our teachers and assistants (not to say tutors) who are tried and approved boys, aided by their (emeriti) predecessors, who acquitted themselves, while in office, with credit and applause, it prevents the offence, and establishes such habits of industry, morality, and religion, as have a tendency to form good scholars, good men, good subjects, and good Christians.

In a word, it gives, as it were, to the master the hundred hands of Briareus, the hundred eyes of Argus, and the wings of Mercury.

But this ſcheme lays claim to ſtill higher praiſe. It is the ſuperlative glory of the ſyſtem, that, when duly adminiſtered, it applies itſelf to every principle of humanity. It engages the attention, intereſts the mind, and wins the affection of youth. Their natural love of activity is gratified by the occupation which it furniſhes them. They are delighted with being, to every wiſe and good purpoſe, their own maſters. They are charmed that they ſee the reaſon, feel the juſtice, and perceive the utility of all that is done to them, for them, and by them.

And, ſtill further, this ſyſtem is to be eſtimated by the civility, the decorum, the ſubordination, the regard to good order and good government, which it inculcates and exemplifies; while, by the various offices performed in the different departments of the ſchool, it prepares the diſciples for buſineſs, and inſtructs them to act their part and perform their duty in future life with punctuality, diligence, impartiality, and juſtice; and alſo cultivates the beſt diſpoſitions of the heart, by teaching the children to take an early and well-directed intereſt in the welfare of one another.

Every boy, not totally corrupted and de-

praved, ſees in this ſyſtem a friend, to whom he is ſure to attach himſelf in the cloſeſt bands of amity, and will himſelf, whenever it is conducted with no intereſted view, but with impartiality and ability, for the general good, come forward and exert himſelf in every emergency, for its due ſupport and adminiſtration. The policy of your ſcholars is on your ſide as well as their heart. Not to forfeit ſuch high privileges, as the ſyſtem confers on them, they take a deep intereſt in its ſupport, preſervation, and advancement. For ſhould they, by falſehood, perverſeneſs, or ill conduct, diſturb its order and harmony, they muſt expect to revert to other juriſdiction, than that of themſelves and their peers; an immunity of which they are no leſs jealous than every Engliſhman is of his invaluable privilege, the trial by jury.

By theſe means, a few good boys ſelected for the purpoſe (and changed as often as occaſion requires) who have not begun their career of pleaſure, ambition, or intereſt; who have no other occupation, no other purſuit, nothing to call forth their attention, but this ſingle object; and whoſe minds you can lead and command at pleaſure, form the whole ſchool; teach the

ſcholars to think rightly, and, mixing in all their little amuſements and diverſions, ſecure them againſt the contagion of ill example, and, by ſeeing that they treat one another kindly, render them contented and happy in their condition.

Theſe advantages are ſummed up by the Truſtees of the Parochial Charity Schools of St. Mary's, Whitechapel, in their printed Report of 7th April, 1807, in theſe words:

" The chief advantages of Dr. Bell's plan are,

I. " It completely fixes and ſecures the attention of every ſcholar: the indolent are ſtimulated; the vicious reclaimed; and it nearly annihilates bad behaviour of every ſort.

II. " The children make a regular progreſs in their learning, which is daily noted and regiſtered; no leſſon being paſſed over till it be correctly ſtudied.

III. " It ſaves the expenſe of additional inſtructors; the eye of ſome intelligent maſter or miſtreſs alone, being required to ſee that their agents, the ſenior good boys and girls, do their duty in teaching their juniors.

IV. " It not only poſſeſſes excellent mechanical advantages in communicating in-

ſtruction generally, but it is particularly adapted to inſtil into, and fix practically in the mind, the principles of our holy religion; whilſt it materially ſecures the moral conduct of the children, both in and out of ſchool; and,

V. "By economizing time, hitherto ſo lamentably waſted in charity ſchools conducted on the old plan; it affords ample and very inviting opportunity to add to the ordinary eſtabliſhment of ſchool induſtry."

In a word, the advantages of this ſyſtem, in its political, moral, and religious tendency; in its economy of labour, time, expenſe, and puniſhment; in the facilities and ſatisfaction which it affords to the maſter and the ſcholar; can only be aſcertained by trial and experience, and can ſcarcely be comprehended or credited by thoſe, who have not witneſſed its productive powers and marvellous effects.

Like the ſteam engine, or ſpinning machinery, it diminiſhes labour and multiplies work, but in a degree which does not admit of the ſame limits, and ſcarcely of the ſame calculations as they do. For, unlike the mechanical powers, this intellectual and moral engine, the more work it has to perform, the

greater is the facility and expedition with which it is performed, and the greater is the degree of perfection to which it is carried.

Such are the advantages of conducting a school on the scheme of the Asylum at Madras.

It is almost unnecessary to add, that all the facilities of this system apply as well to the first elements of moral and religious instruction, as to the rudiments of letters. The teacher, by instructing the scholars by classes in the catechism and other religious exercises, leaves only to the master or superintendent the easy charge of solemn examination, and of explaining to the teachers what they are to explain to the rest of the school.

But for these, and other consequences of the system, I must refer to the Sermon, Part III. and Records of Male Asylum, Part IV.

Such is the general outline of the system. How far it is fitted to produce undiverted and uninterrupted application and proportionate progress, with close habits of diligence and obedience, the attentive reader may now form a judgment. He has before him the scheme, and the principles on which it is

founded. On this ground its claim might perhaps be reſted. And even if, from any cauſe whatever, it had failed of producing an adequate effect, ſtill it may not be thought unworthy of another and better trial. But then too it might, perhaps, be ranked with thoſe viſionary projects, with which the preſs teems, and which, however plauſible in theory, do not admit of being reduced to practice. Far remote from the lofty tone, which theſe aſſume, of deep inveſtigation and profound ſpeculation, the humble claim of this humble eſſay is, that of being founded on obvious principles, and even ſuggeſted by the occaſion and the circumſtances, in which I was placed. Its claim is, that it has been reduced to practice; nay, was ſuggeſted by, and aroſe out of, practice. The experiment has been made, and facts muſt now ſpeak for themſelves. The facts, recorded in the official documents in Part IVth, will enable the reader to aſcertain how far the effect correſponds with the judgment he has formed. And if he ſeek for further proofs, and inquire how far it is adapted to ſchools in this country, he will find abundance of correſponding facts in the ſeveral ſchools, where this ſyſtem

has been ſucceſsfully introduced and eſtabliſhed, ſome of which have been ſubmitted to the public in the reports of theſe eſtabliſhments.

## CHAPTER V.

### *Inſtructions for modelling a School on the above Scheme.*

"Ludos literarum ſtrepere diſcentium vocibus."—Liv.

HAVING gone through the ſyſtem of the Male Aſylum, explained the principles on which it is founded, and ſet forth ſome of the manifold advantages, with which this mode of conducting a ſchool is attended, I am now to comply with a requiſition frequently made to me, by giving minute and particular inſtructions for reducing this ſcheme to practice.

Begin with arranging the ſchool into claſſes. In large ſchools, where great numbers have made an equal progreſs, each claſs may conſiſt of from 24 to 36 ſcholars. But when your ſchool does not exceed 200, it ſhould be ſtudied not to have more than ſix or eight claſſes. In general, the fewer the

claſſes the better. As theſe are formed according to the proficiency of the ſcholars, the ſize, more than the number of the claſſes, will vary with the magnitude of the ſchool. In the higher claſſes the gradation of proficiency is not ſo defined as in the lower, and by conſequence in ſmall ſchools there will more ſcholars fall together in the former than in the latter.

Your next ſtep is to ſelect your uſhers and teachers from among your ſenior and beſt ſcholars, chiefly out of the two or three higher claſſes. This is beſt done, if you yourſelf are not acquainted with the diſpoſitions, characters, and attainments of your ſcholars, by the elective voice of the higher claſſes and beſt boys in the ſchool, and afterwards by means of thoſe teachers, who ſeldom fail to find for you the boy beſt fitted for your purpoſe. Their intimate knowledge of their ſchool fellows, and their being reſponſible to you for their recommendation, are pledges of their faithful diſcharge of this duty. The aſſiſtant of a claſs may often be a truſty boy of the ſuperior claſs, and may be left, when it is deemed adviſable, to the option of each truſty teacher: and, in large ſchools, and even in

your early arrangements in ſmall ſchools, when much is to be done, and in ſome hands the ſimpleſt operations, if never before practiſed, appear difficult and operoſe, an uſher and ſub-uſher may, in the firſt inſtance, be nominated of the moſt capable boys. It is better to begin with a full ſhare of teachers and aſſiſtants. Their numbers, where the claſſes fall ſhort of twenty-four ſcholars, may be diminiſhed as the ſchool gets into regularity, and the taſk of teaching becomes facile and familiar, and the work of teachers and ſcholars goes on with ſatisfaction and delight.

New arrangements of teachers is a powerful inſtrument of diſcipline, as well as a ſure mean of obtaining willing and able help-mates in the office of tuition. Theſe are to be made as often as convenient.

Next, each claſs is to be paired off into tutors and pupils: the head, or rather the moſt truſty and beſt boy tutors the worſt; next beſt next worſt, and ſo on. The pupil takes his ſeat, of courſe, next to his tutor. But the rank each ſcholar holds in his claſs, depends on his daily exertions and proficiency; and, by prompting or correcting one another, varies every leſſon with his comparative dili-

gence and attainment: and the tutor often falls below his pupil, where, if he remain for any length of time, he becomes in turn pupil, and his pupil, tutor. In thoſe leſſons of writing, arithmetic, &c. where the taſks are performed individually, each inferior boy or pupil in the claſs ſits by a ſuperior or tutor, who ſees that he is buſy, and aſſiſts him when neceſſary; while himſelf is inſtructed by his teacher or aſſiſtant.

Of this allotment of tutors and pupils, by no means the moſt important and neceſſary to the ſyſtem, a new arrangement will be requiſite, as often as the Pupils gain upon their Tutors, and every change operates as a ſtimulus.

In each claſs, the teacher's book is marked with the day of the month, where the leſſon begins in the morning; and each leſſon for that day with a ſcore, by a pencil, or otherwiſe. No leſſon ſhould, with the lower claſſes, occupy more than a quarter of an hour, and with the higher more than half an hour both in learning and ſaying. This material rule yields only in importance to another, that no leſſon muſt, on any account, be diſmiſſed till it be well ſaid. If a maſter

overlooks a claſs in getting their leſſon, and ſees all buſy and attentive, what the beſt moiety of the claſs can learn in ten minutes, and ſay in five, is a proper taſk for the half-hour, and in ſame proportion for the quarter, if that claſs is thus employed all day long: but if for a ſhorter period, ſtricter attention will be required, and a longer taſk aſſigned for the half hour. The aſſiſtant teacher often, and the teacher occaſionally, ſays his leſſon with his claſs to the teacher, maſter, or uſher. In the reſpective claſſes, the tutors learn their own leſſons, while they teach their pupils, letter by letter, ſyllable by ſyllable, word by word, line by line, verſe by verſe, or ſentence by ſentence, as the claſſes aſcend; that is, one letter, or ſyllable, or word, or line, or verſe, or ſentence, is reſpectively learnt before the next is looked at: and, when all is gone over in this way, the leſſon is reviſed as often as neceſſary, and, on every reviſal, is divided into larger portions, which are firſt learnt one by one, till the whole is well gotten at a ſingle rehearſal. Difficult words, and words which have not occurred before, are to be particularly attended to, and firſt learnt, and after awhile they only need be learnt, as the

great bulk of the leſſon will be already familiar from the frequent recurrence of the ſame words.

When the leſſon has been thus prepared or learnt, it is ſaid by the ſcholars to the teacher in portions by rotation: and if well ſaid, they proceed to the next; if not, they muſt repeat the ſame leſſon, even ſhortened, if need be, till it be well learnt. In ſaying the leſſon, the ſcholar, who prompts another, or tells him what he miſtakes, takes precedence, or the place in the claſs above him he prompted, and all thoſe between them; and any of the ſcholars, who are found inferior, and deficient, and not able to keep pace with their claſs-fellows, are degraded to a lower claſs; and, in like manner, the boys, who excel their claſs-fellows, are promoted to a higher claſs. The ſame diviſion, as above, of each leſſon into parts, and learning, portion by portion, is obſerved in committing to memory the catechiſm, religious exerciſes, addition, and multiplication tables, and throughout every branch of education. The rule of the ſchool is—ſhort, eaſy, and frequent leſſons—divided into ſhort parts, gotten one by one, and well-ſaid.

Every claſs in the ſchool, or (where for the ſake of room, the claſſes are arranged two and two, as at the Royal Military Aſylum, and ſay their leſſons alternately, the one occupying the ground which the other has quitted) every other claſs may be ſaying their leſſons at the ſame time; and the maſter or uſher, paſſing along, may, in ſome meaſure, at once obſerve how the reſpective claſſes acquit themſelves. But this is done effectually by over-hearing the claſſes by rotation, when ſaying their leſſons: and when the maſter gives orders or inſtructions, requiring attention and comprehenſion, it ſhould be to the uſhers and teachers, and aſſiſtants, and they to the tutors, and the tutors to their pupils, recollecting always that one capable boy made by you to comprehend any thing, in which there is the leaſt difficulty, can bring it down to the level of his ſchool-fellows' capacities, and explain it to them, far better than you can. He knows where his difficulty lay in comprehending you: and his time is only employed in explaining to them, in their own language, what they do not know, while you are often employed in telling them only what they do know, and frequently in a language

which they do not underſtand. Another rule of the ſchool is, that no boy ever knows any thing you tell him, or is improved by any thing you do for him: it is what he tells you, and what he does for himſelf which is alone uſeful.

In the evening at diſmiſſing, for the day, the progreſs for each claſs is regiſtered by the teacher or aſſiſtant in a book;—number of leſſons read; pages or lines gone over in theſe leſſons; and hours thus employed, in three adjoining columns; and ſo with catechiſm, religious inſtruction, writing, ciphering, and all the taſks of the day. Theſe are added weekly and monthly, and compared, by the maſter and teacher, with what was done the preceding day, week, and month. In like manner, each boy, employed in writing, ciphering, or ſuch taſks as, though ſimultaneous as to the claſs, are performed individually, and not collectively, regiſters for himſelf all his daily operations in the laſt page of his copy, or ciphering book; which are compared, by his teacher, with what he did the day before, and what other boys of his claſs and ſtanding do:—and ſo weekly, and monthly. The page, in which theſe regiſters are kept, is

ruled into thirty-one parallel lines, ſo as to laſt a month, and into as many columns as there are daily entries to be made. In the beginning of each month the book, and page of the book, &c. where the claſs begin to read, are entered.

The examination of the black book ſhould regularly take place once a week, on Saturdays for example, and a jury of good boys be ſelected among the teachers and ſcholars, to try the culprits. It is eſſential to the wellbeing of the ſchool that its rewards and puniſhments, which are left to diſcretion and circumſtances, be adminiſtered with equal and diſtributive juſtice. It is not to be forgotten that temperate and judicious correction is more effectual than that which is intemperate and ſevere; that praiſe, encouragement, and favour, are to be tried before diſpraiſe, ſhame, and diſgrace; confinement between ſchool hours, and on holidays and play-days, which your teachers enable you to inflict, is to be preferred to corporal puniſhment; and even ſolitary confinement to ſevere flagellation. But at all events, the authority of the maſter muſt be maintained by diſcipline, in one ſhape or

other. I cannot, however, forbear repeating my opinion, founded on experience in this country, that with equal juſtice (the great prop of diſcipline and contentment), confinement with a taſk in charity ſchools, between ſchool-hours, or on holidays, may ſuperſede corporal puniſhment.

It deſerves to be particularly remarked, that this ſyſtem hinges on the teachers of each claſs; and that their ſtation muſt, in one ſhape or other, be rendered deſirable, and an object of emulation. And alſo that, if circumſtances required it, almoſt every other regulation may be diſpenſed with.

To ſum up all, never preſcribe a leſſon or taſk which can require more than a quarter, or at moſt half an hour for the learner to be completely maſter of it; never quit a letter, a word, a line, or a verſe, or a ſentence, or a page, or a chapter, or a book, or a taſk of any kind, till it is familiar to the ſcholar.

# PART II.

## OF THE PRACTICES OF THE ASYLUM.

## CHAPTER I.

### *Introduction.*

—Pudeatne me in ipſis ſtatim elementis etiam brevia docendi monſtrare compendia ?

In the former part of this eſſay, I have ſtated the ſyſtem of the Male Aſylum, and the plan on which it is conducted; and I have endeavoured to unite theory to practice, by elucidating the principles on which this ſyſtem reſts. It is the mode of tuition by the ſcholars themſelves, which conſtitutes the ſyſtem: and this plan of conducting the ſchool is eſſentially requiſite to the ſucceſs of the inſtitution. Wherever this ſcheme is followed, there is the Madras Syſtem; and wherever a ſchool is conducted independently of the agency of the ſcholars, there another ſyſtem is followed. But beſide this ſyſtem, there are iſolated practices, which were alſo contrived

at the aſylum, to abridge labour in the art of teaching and learning in their different elementary ſteps. Such are the proceſſes of alphabetical writing on ſand or ſlate, reading by ſyllables, ſpelling without tedious and uſeleſs repetitions, &c. But theſe form no part of the above ſyſtem, and do not arrange themſelves under the general law of tuition, which has been explained. Theſe detached, ſubſidiary, and auxiliary practices, may go along with any other ſyſtem, and be introduced into any ſchool, conducted in the common, or any other mode.

They differ from the ſyſtem, as art does from ſcience. The ſyſtem, conſiſting of a ſeries of conſecutive laws, linked together in the cloſeſt union, and depending on a common principle, aſſimilates itſelf to a ſcience, however humble that ſcience may be. Its general laws apply alike to every ſtage and branch of elementary Education. The practices which follow are of a widely different deſcription. Circumſcribed in their operation, each of them applies ſolely to the peculiar ſtep in the progreſs of elementary Education for which it is framed. Conſiſting of a ſet of ſubordinate devices or helps in tuition, and not

depending on the general principle of conducting Education through the agency of the ſcholars themſelves, they may be ſaid to conſtitute an art, as that word is uſed, in contradiſtinction to ſcience, to denote a bare collection of rules or inſtructions. But this will be better underſtood when we have explained the nature, the uſe, and the peculiar advantages of theſe alphabetical, ſyllabic, and other initiatory proceſſes, by means of which the art of reading, ſpelling, writing, and arithmetic is facilitated and expedited.

## CHAPTER II.

### *Of Teaching the Alphabet by writing its Characters on Sand.*

"Jeſus ſtooped down, and with his finger wrote on the ground." JOHN viii. 6.

IT will not be deemed a wide departure from my ſubject, if I preface this chapter with a recommendation to parents, who would wiſh to prevent their children from acquiring a vitiated pronunciation, and to enable them, ſoon and readily, to ſpeak diſtinctly, that they

begin at an early period, to teach them the elementary ſounds. This is an ancient practice, which may be revived with advantage at table, at play, &c. Begin with the letter A, repeating the leſſon at intervals, till the child pronounces it diſtinctly and readily; and ſo with the other vowels, or perfect ſounds, E, I, O, U; then the conſonants, or imperfect ſounds. It is obvious what a help this muſt be to the child, to articulate diſtinctly and ſpeak early. And having thus acquired the names of the letters, he will afterwards have only to learn to trace with his finger, and diſtinguiſh by his eye, the forms or characters correſponding to theſe ſounds. Thoſe parents, who wiſh their children to learn French, or any other language, may alſo inſtruct them in the elementary ſounds peculiar to that language, at an early age, when the organs of ſpeech are pliant, and readily formed to any mould.

In writing on ſand, a tray or board (thirty-ſix inches by ten), with a ledge (of ½ an inch deep) on every ſide, may be prepared for a ſchool. A little dry ſand is put into it, ſo that with a ſhake it will become level, and ſpread itſelf thinly over the bottom. The teacher, who is ſometimes the boy who laſt

learned the alphabet himſelf, often an expert boy ſelected for the purpoſe, traces in the ſand with his forefinger the letter A, of which there is a prototype before him. The ſcholar retraces the impreſſion again and again, the teacher guiding his finger at firſt, if neceſſary; the ſand is then ſmoothed with a ſhake. Next the ſcholar, looking at the letter before him, tries to copy it, and is aſſiſted as before, and directed till he can do it with facility and preciſion. The prototype is then withdrawn, and the ſcholar muſt now copy it from memory. This firſt and very difficult taſk achieved, a pauſe or interval of reſt or play is allowed, and as often as is requiſite, to unbend the ſtretched bow, and to enſure uniform and uninterrupted attention while at work. Theſe interludes become every day leſs and leſs neceſſary, as a habit of greater and greater application is ſuperinduced.

In like manner the ſecond letter, B, is taught. When he returns to A, and makes A and B till he can form both with readineſs and exactneſs. Thus ends the firſt leſſon, which, at an average of capacity and age, may require an hour or two hours. But I muſt warn thoſe, who have not teachers that

have been taught in this way, much more if they have not the ſame rigid diſcipline, for commanding the exertion of the teacher and the attention of the ſcholar, from expecting this reſult. The ſame obſervation the reader muſt apply throughout. Without the ſame diſcipline, and the ſame ſkill in the teacher, the ſame reſult cannot be obtained.

This done, the two next letters are taught in the ſame manner, which does not require the ſame length of time, as the great difficulty of forming an image of a letter in the mind's eye, and copying it, was conquered, in the firſt leſſon. And thus the capital letters are taught two by two, till the alphabet is gone through in this manner, when the ſcholar returns to his firſt letters, which by this time have eſcaped his memory, but are eaſily revived, and goes over his alphabet anew, at four letters to a leſſon, and again at eight; and afterwards at ſixteen; laſt of all, the whole, till he is perfectly maſter of his capital letters.

The ſame proceſs is followed in regard to the ſmall letters; particular attention is ſhewn to the letters b, d, p, and q, which the pupil is taught to diſtinguiſh, by telling him that

each is formed of an o, and a ſtraight line; that the o in b and p is on the right, and d and q on the left hand, or by ſuch like device, which will readily occur to the earneſt teacher. In like manner the double letters, monoſyllables of two letters, the digits, and numbers are taught by writing them on ſand.

The ſuperiority, which writing on ſand poſſeſſes over every other mode, as an initiatory proceſs, conſiſts in its being performed with the ſimpleſt and moſt manageable inſtrument, the (fore) finger (of the right hand) which the child can guide more readily than he can a piece of chalk, a pencil, or pen. The ſimplicity of this proceſs, and its fitneſs for children of four years, at which age they were admitted into the aſylum, entitle it to the notice of all ſchools in a ſimilar predicament. But with children further advanced, ſlates and pencils may be uſed after the ſand, as is done in various ſchools in the metropolis, &c. To ſimplify the teaching of the alphabet the letters are ſometimes, when found expedient for the ſcholar, arranged according to the ſimplicity of their form, and not their alphabetic order.

This mode of teaching the alphabet in ſand not only recommends itſelf by the ſimplicity of the device and facility of the execution; but it alſo prevents all learning by rote, and gives at the firſt operation a diſtinct and accurate idea of the form of each letter. It alſo gratifies the love of action and of imitation inherent in the young mind. As much as drawing commands the attention of children more than reading, ſo much does tracing letters obtain over barely reading them.

Inſtead of one pupil, our little teacher has often one or more on each hand, according to the number who may have entered the ſchool at the ſame time.

I have been thus particular in regard to teaching every leſſon perfectly, as you go along, and repeating it as often as is neceſſary, to leave a permanent impreſſion, becauſe it applies to practical education in all its branches, in every language, art, and ſcience.

In teaching the alphabet, the letters (for the prototype) both capital and ſmall, may be printed on a card, paper, or board; and alſo the monoſyllables of two letters, with the digits and numbers. Why the horn-book of our anceſtors is thrown aſide, there can be

but one reaſon, and this reaſon has, in many ways, retarded and defeated education. The firſt card, or board (the old horn-book), put into the hands of children, ſhould never go beyond the alphabet, digits, and ſyllables of two letters; but of theſe, a diviſion of two or more may be made, if choſen, for the ſake of economy and brevity; but eſpecially, that the ſcholar may ſee the ſtages of his journey, and mark his own progreſs: and ſtill more, that no one of his books be ever parted with, till he be perfectly maſter of its contents, which will enable him to go through the next, with a preciſion and deſpatch, not otherwiſe attainable. In the abſence of a horn-book, theſe alphabets may be readily and cheaply obtained, by cutting out of the ſpelling books the firſt and ſecond leaves, and paſting down the alternate pages on ſtrong brown paper or paſteboard, that they may endure the thumbing to which they are ſubjected, and ſave the remainder of the ſpelling-books, which is ſometimes worn out in common ſchools before the child has learnt his A, B, C.

When familiar with his alphabet, and able, without the ſmalleſt heſitation, both to tell

every letter in any book, and write it on ſand, then, and not before, he proceeds to his next ſtage.

## CHAPTER III.

### *Of Monoſyllables and previous Spelling.*

μεγα βιβλιον μεγα κακον.

HAVING laid the foundation well in a perfect acquaintance with the alphabets in every way in which the ſcholar can be examined in them, you have made the beſt proviſion for rendering his future progreſs rapid, pleaſant, and ſatisfactory. Then, and not till then, you enter upon the firſt proceſs of reading monoſyllables—the groundwork of all that follows. This branch of tuition commences in the uſual way, by firſt ſpelling the word on book, and then pronouncing or reading it by combining the ſeparate ſounds into one articulation. But the practice of the Madras ſchool does not ſtop here. As ſoon as the leſſon is thus ſaid in a retrograde as well as a progreſſive order, the book is

ſhut, and the ſcholar is aſked to ſpell every word in a deſultory order, or dodgingly, as the boys call it.

It is proper here to obſerve, that whenever I uſe the word *ſpell* by itſelf, I always mean ſpelling off book after the leſſon has been ſaid and the book is ſhut. In this ſpelling the Madras ſcholar is exerciſed after every leſſon (ſee Chapter Vth); and in theſe his initiatory leſſons every word is thus ſpelt. When, on the other hand, I ſpeak of ſpelling (in the ſpelling-book), previous to the reading of the word, as is uſually practiſed throughout long ſpelling-books, &c. and termed ſimply ſpelling, as when it is ſaid, "the ſcholar is in ſpelling," this I always denominate previous ſpelling, or ſpelling on book; and, in the Madras ſchool, monoſyllables only are taught in this way. To this diſtinction it is neceſſary to attend, as it is propoſed to reſtrict this practice, of previous ſpelling, to words of one ſyllable, and entirely to aboliſh it in words of more than one ſyllable, as not only not requiſite or expedient, but as ſlovenly, tedious, tireſome, and fatiguing. It is not a little remarkable, that a

practice ſo barbarous and unmeaning, and fitted only to waſte the time of the maſter, and retard the progreſs of the ſcholar, ſhould be ſuffered to go on from generation to generation without notice or conſideration.

The fitteſt book for a beginner, as conſiſting ſolely of monoſyllables and eaſy ſtories (one edition for boys, another for girls) of words of one ſyllable, is Mrs. Trimmer's Charity-ſchool Spelling-book, Part Firſt.

In peruſing this initiatory book, the ſcholar ſpells the ſyllables on and off book: thus on book, b-l-u-n-t, blunt; off book, blunt, b-l-u-n-t.

Here the utmoſt pains muſt be taken that every word, as you go along, be made perfectly familiar to the ſcholar, conſidering always that as four leſſons are at this ſtage ſaid every hour, it is only neceſſary that theſe leſſons be well learnt, and, how ſhort ſoever they be, your progreſs will be rapid beyond example; but if the leſſons, even in the firſt peruſal, are paſſed over, as often happens in the general run of ſchools, in a ſlovenly and careleſs manner, a load of toil and tedium is laid up; and the ſcholar, conſcious of his imperfect and ſlow progreſs, and puzzled and

embarraſſed by every leſſon, every where feels diſſatisfied with the irkſomeneſs of his daily taſks, and alike diſguſted with his maſter, his ſchool, and his book. Let it alſo be conſidered, that this is not only the groundwork, but alſo the main part of your future edifice, that the whole of the art of reading in the Madras ſchool is reduced to its firſt elements —letters and their combination into ſingle ſyllables—and that, in teaching and learning theſe conſtituent parts, all the labour of the maſter, and difficulty of the ſcholar, conſiſt. It is not enough, then, that you go through this ſpelling-book a firſt time in the moſt perfect manner. The impreſſion of a firſt peruſal, however ſtrong and correct at the time, wears off, and to be permanent it muſt be renewed by reviſion as often as ſhall be found neceſſary. A ſecond or third peruſal in due form will, in general, ſuffice; and for theſe very little time is required, if, on the firſt peruſal, a juſt attention was paid to the foregoing inſtructions. It is not, however, till on examination the ſcholar (by which it will be noticed I mean every boy or girl qualified to remain in his or her reſpective claſs) can on

examination of the maſter or ſuperintendant ſpell readily on and off book every word in it, that he goes through it once more, reading the words without previous ſpelling thus, "blunt," continuing to be exerciſed as before in ſpelling off book, a practice which is followed up throughout. This reading without previous ſpelling will be found to coſt no trouble or time; you have only to give leave, and it is done. It is the contrivance of the Madras tuition in reading, that every ſtep of its progreſs not only prepares for, but actually anticipates, as it were, the following ſtep.

In order that this fundamental branch of tuition may receive that attention which its eſſential importance requires, Mrs. Trimmer has prepared a ſpelling-book contrived to inſtruct, rivet, and confirm the ſcholar in this elementary proceſs, which I have ſaid is not only the groundwork, but the actual anticipation of all that follows.

This "Monoſyllabic Spelling-book" conſiſts of all the ſyllables which moſt uſually occur in the Engliſh language, in a regulated ſucceſſion from ſhort and ſimple to long and

difficult. It contains no reading which the child can either comprehend or readily learn by memory, or repeat by rote. While children are thought to be engaged in learning to read, they are often merely exerciſing their memories. This ſecond book is taught by ſpelling on and off book, and afterwards reading on book without previous ſpelling; and ſpelling off book in the ſame preciſe and perfect manner as the Charity-ſchool Spelling-book. And here, in reality, ends the chief labour in teaching and learning to read, for by the devices which follow it is contrived that little more remains to be done, and what does remain, conſiſts almoſt ſolely in repeating and practiſing what has been already taught and learnt.

Obſerve, that from this time forward there is no more previous ſpelling, in which ſo much time is waſted, except indeed the ſcholar happens to meet with a ſyllable which, after all has been done, puzzles him, when he reſolves that ſyllable, and that only, into letters by previous ſpelling, to enable him to read it.

## CHAPTER IV.

### *Of Syllabic and other Reading.*

" Let that which he learns next be nearly conjoined with that which he knows already."——LOCKE.

As ſpelling monoſyllables on book conſiſts in reſolving a ſyllable into the letters of which it is compoſed, in order to reunite and combine their ſeparate ſounds into a ſingle articulation; ſo ſyllabic reading conſiſts in reſolving diſſyllables and polyſyllables into the reſpective ſyllables of which they are compoſed, to prepare for their future reunion and compoſition.

In the firſt inſtance the ſcholar pronounces and reads theſe ſyllables, one by one, as if they were monoſyllables, pauſing an inſtant between each ſyllable, and double that time at the end of each word. There is no other difference between his reading now and in monoſyllables, than that he is taught to pauſe ſomewhat longer at the end of a word, than between the ſyllables of which the word is compoſed.

Thus—he—pro-ceeds—through—the—child's—book—part—firſt—and—ſe-cond—Mis-treſs—Trim-mer's—ſpel-ling—book—part—ſe-cond—and—is—ne-ver—al-low-ed—to—pro-nounce—two—ſyl-la-bles—to-ge-ther—till—he—can—thus—read—ſyl-la-ble—by—ſyl-la-ble—and—ſpell—e-ve-ry—word—diſ-tinct-ly.

The object of all tuition is to ſimplify. What elſe was the invention of an alphabet, if I may call it by this name, of ſyllables, which is ſaid to have preceded the alphabet of letters? And what elſe is the invention of the alphabet of letters? Yet in the common mode of teaching we begin to read words before we can read ſyllables, and ſyllables before we know our letters, defeating, in a great meaſure, the facilities, which theſe improvements afford. The Chineſe have no alphabet, and their language is ſaid to conſiſt of 70,000 written characters. With them it is the labour of the life of man to learn to read. In ſome African and Eaſtern Countries, there is ſaid to exiſt an alphabet of ſyllables, which, compared with the Chineſe language, where there is a ſpecific ſign for every word, or rather for every object or idea, greatly ab-

breviates the number of written characters, and abridges the taſk of reading. But the laſt improvement reduces theſe ſigns into a far narrower compaſs by an alphabet of letters.

The hiſtory of theſe improvements naturally points out to us our proceſs in teaching to read. Let us avail ourſelves of theſe invaluable diſcoveries in their full extent, by teaching every letter perfectly in the firſt inſtance, then each ſyllable perfectly. The facility, which this gives to teaching, is beyond the belief of thoſe, who never tried it and experienced its effect. For how many fewer letters are there than ſyllables? And how many fewer ſyllables than words? And how much eaſier is it to read a ſyllable than a word? Suppoſe we have no more than the letters to learn, and we could read; how ſoon were it accompliſhed? Now in this way we have only ſyllables to learn: the reſt, the reading of a word at once, &c. always follows of its own accord, and often in deſpite of your efforts to prevent it. Be-ſides—the—ve-ry—act—of—read-ing—thus—may—be—con-ſi-der-ed—as—in—ſome—mea-ſure the—act-u-al—prac-tice—of—ſpel-ling.

The difference of teaching to read by ſyllables inſtead of words, may be illuſtrated by the difference between teaching numeration in the common way, and dividing the numbers into periods and half periods. In the one way how tedious and difficult the proceſs, and how few, taught in this way, can read a number conſiſting of twenty or thirty places! In the other way how eaſy is the proceſs, where you have only to teach the ſcholar to read a number of three places, or one ſyllable, if I may ſo ſpeak, of numeration: the reſt is merely repetition of this ſingle ſyllable, with the thouſands of the half periods, and the characteriſtics of the periods, which being a regular ſeries is readily acquired. In this way the ſcholar can, in a few minutes, be taught to read any number, however long, which otherwiſe is ſcarce ever learnt through life: and yet, whether through obſtinacy, inveterate cuſtom, or ignorance, how many more are ſtill taught in the one way rather than the other! Let thoſe, who read this, and have never learnt to divide a ſum in numeration and notation, look into any book of arithmetic, where this is taught, or aſk the inſtruction of a friend, and they will perceive

the difference between one mode of teaching and another; and comprehend how it muſt have fared with all the branches of education. See Chap. VII. on Arithmetic.

Though this reading ſyllabically is nothing more than practiſing the reading of monoſyllables before learnt, yet it completely prepares the ſcholar for his next proceſs, viz. reading word by word.

Having gone through his ſpelling-book ſyllabically he now reviſes it, reading word by word (which he will be found to have learnt inſenſibly), making a pauſe between each word as he before did between each ſyllable. He next begins his Pſalter, which he alſo reads word by word: and now again let it be obſerved, that he is, on no account, allowed to join two words together, but is made to pauſe at the end of each word, as if there was a comma, thus, "Bleſſed—is—the —man—that—hath—not—walked—in—the —counſel—of—the—ungodly;" &c. (ſee Part IVth).

As before, when reading by ſyllables, if at a loſs, he reſolves the ſyllable into letters; ſo now, if he be puzzled with a word, he reſolves that word, but that word only, into ſyllables, thus, "com-men-da-ble."

And, when once he can read readily and accurately word by word, it will be found that he can already, and without further inſtructions than a very little practice, read in the uſual way, which theſe progreſſive practices enable him to do diſtinctly and with preciſion. The rule is to read ſlowly, audibly, diſtinctly, pronouncing aloud the laſt ſyllable of every word, and laſt words of every ſentence.—"—Repetere et diu inculcare fuerit utilius; et in lectione quoque non properare ad continuandam eam vel accelerandam; niſi cum inoffenſa atque indubitata literarum inter ſe conjunctio ſuppeditare ſine ulla cogitandi ſaltem mora poterit: tunc ipſis ſyllabis verba complecti, et his ſermonem connectere incipiat. Incredibile eſt quantum moræ lectioni feſtinatione adjiciatur. Hinc enim accidit dubitatio, intermiſſio, repetitio, plus quam poſſunt audentibus; deinde cum errarunt, etiam iis quæ jam ſciunt, diffidentibus. Certa ſit ergo in primis lectio, deinde conjuncta; et diu lentior, donec exercitatione contingat emendata velocitas. Nam proſpicere in dextram (quod omnes præcipiunt) et providere, non rationis modo, ſed uſus quoque eſt:

quoniam ſequentia intuenti, priora dicenda ſunt, et, quod difficillimum eſt, dividenda intentio animi, ut aliud voce, aliud oculis agatur."—QUIN.

Particular attention is now paid to the points or ſtops, which were before learnt in the Child's Book, Part II.; and their uſe is rendered habitually familiar to the ſcholar by his being taught while reading to repeat the word *one* for a comma; *one, two,* for a ſemi-colon, &c. and *queſtion,* for a point of interrogation; and ſo of *exclamation.*

Let it alſo be obſerved, that the firſt word (in the ſchool language) which the ſcholar reads in every page is the number of that page. By never paſſing a verſe, or chapter, or leſſon, or page, without reading and learning its number, till it be well known he is taught by degrees, and almoſt inſenſibly, to turn up to any place in his book.

# CHAPTER V.

## *Of unreiterated Spelling.*

" Parva docemus"

THE ſame attention which has been found to ſimplify and facilitate every ſtep in the proceſs of reading is obſerved in abbreviating the tedious and weariſome proceſs of ſpelling as it has been heretofore practiſed. Having before entirely aboliſhed the previous ſpelling of words of more than one ſyllable, and by conſequence the uſeleſs reiteration, with which it was accompanied, and which conſiſts ſolely in repeating what the ſcholar has juſt before ſhewn that he knew and need not to repeat, ſo now in ſpelling off book the ſame uſeleſs repetitions are laid aſide.

At the end of every leſſon read, each claſs is required to ſpell off book every word with which they can be ſuppoſed not familiar. But this is not done in the common tedious mode, calculated to waſte the time of both maſter and ſcholar. Not thus, m-i-s—mis,—r-e—re—miſre,—p-r-e—pre,—miſrepre,—ſ-e-n—

ſen,—miſrepreſen,—t-a—ta,—miſrepreſenta, —t-i—ti,—miſrepreſentati,—o-n—on,—miſ-repreſentation; but briefly thus, m-i-s—r-e—p-r-e—s-e-n—t-a—t-i—o-n; here are 102 letters repeated inſtead of 17, or 6 for 1.

But to be more particular: the ſcholar is deſired to ſpell a word; for example, "faith." He repeats the word after you in the firſt inſtance, and before he ſpells it, that you may be ſure he does not miſtake it, which otherwiſe often happens; but he does not repeat it after he has ſpelt it, as it never, I believe, happens that having ſpelt the word, he fails in pronouncing it. So far nothing is gained by this inverſion of the common practice but preciſion. The teacher ſays "faith;" the ſcholar repeats "faith," and ſpells "f-a-i-t-h," pauſing an inſtant between each letter, for the ſake of diſtinctneſs. It is when the ſcholar comes to ſpell words of more ſyllables than one that this preciſion turns to account; while he reads ſyllabically, he is alſo aſked ſyllabically to ſpell his word, thus, ſaith-ful-neſs, which he repeats, faith-ful-neſs, and then ſpells, f-a-i-t-h—f-u-l—n-e-ſ-s, pauſing an inſtant between each letter, and double that time at the end of each ſyllable, but

without repeating the ſyllables as he goes along, or the word after he has done; neither of which ſerve any other purpoſe than to create delay and impede progreſs. After he is expert in this mode of ſpelling, the word is aſked in the common way, "faithfulneſs;" but he always repeats by ſyllables, "faith-ful-neſs," and ſpells as before.

It is only words which have not occurred frequently, or that may be ſuppoſed not to be well remembered, that the ſcholar is required to ſpell, of which the number diminiſhes daily.

The manner of hearing a claſs ſpell will ſerve to give a general idea of the mode of examining them in their taſks, whether in reading, or morality, or religion.

Each boy in rotation, beginning with the head boy, or as many as may be thought to ſuffice, beginning at any part of the claſs, ſpells a word the moſt difficult in the leſſon which has been read. When he miſtakes a letter, the boy next in order, who corrects him, muſt only name the ſingle letter, where the miſtake was committed, when he takes his place; the ſame boy (the firſt) goes on ſpelling the reſt of the word, ſubject to the ſame

correction as before, from the boys below him; and he muſt ſpell his word over and over again, if neceſſary; till he make no miſtake: then all, who have riſen above him, have each his own word in order, ſo that, in one round, as many words will be ſpelt, as there are ſcholars in the claſs, each ſpelling his own word. In the ſame way in the ſpelling book, each boy in a claſs reads a word by rotation, ſubject to the ſame correction, and taking of place, by the boys below; and when they have advanced further, they read by lines or ſentences, or parts of ſentences; each ſcholar in turn reading a ſmall portion, till the teacher ſay, "Stop," or "next" boy. How ſimple and unneceſſary do ſuch minute directions appear to thoſe acquainted with theſe practices? and how little do they imagine that many will ſtill be puzzled in executing them?

In executing theſe directions and every other regarding the ſchool, it is of the greateſt benefit to teach every ſcholar, whenever an error is committed, as to the rule of the ſchool, in the ſpelling or reading of the claſſes, &c. at once, what the rule is, and never to quit that object, nor any ſuch, till

it be well underſtood by all the claſs. This will often coſt ſome pains at the time, but the labour ſo beſtowed tells ever after. The uſual practice of maſters telling the ſcholars at once, when they miſtake or heſitate, and giving inſtructions without ſtopping to aſcertain whether the inſtructions be attended to or comprehended, is the ſource of much retardation. Let not any thing, which can be taught at once, be put off to a future leſſon, (except for repetition or reviſal, which after the moſt perfect inſtruction for the firſt time will ſtill be neceſſary) but let it be made eaſy and familiar before you quit it, whatever time it may require. The teachers and aſſiſtants enable you to do this, at no expenſe of trouble to yourſelf; and the benefit is incalculable.

No better illuſtration need be required of the devices which have been employed to waſte time in ſchool than that of reiterating the ſyllables in ſpelling. Yet with thoſe wedded to their early cuſtom, this and every ſimilar practice will find not only apologiſts, but advocates. They will ſpeak of the facility it affords the ſcholar in ſpelling a long word, and the habit derived from it, &c. I anſwer once for all to ſuch objections, that no

plea can be urged in its favour, but muſt recoil upon the mode in which the ſcholar has been taught. It can only be owing to his imperfect progreſs that he can require ſuch ſtepping-ſtones. Theſe aids, if they be aids, can never be neceſſary to the ſcholar, who has been taught to ſpell every word perfectly as he goes along. Nay, even in ſchools where the ſcholars have all along practiſed ſpelling in the common way, I have always found that they fall moſt readily into the mode I have propoſed, and that when they can ſpell a word one way, they can, with very little practice, alſo ſpell it in the other; and ever after with equal readineſs and facility.

By teaching the ſcholar to ſpell off book every word, as he goes along, with which he is ſuppoſed unacquainted, he will learn not only to ſpell well and accurately, but alſo to read more diſtinctly, and far ſooner, than when the ſame pains in ſpelling off book are not taken in the beginning. The attention, paid to theſe elementary and initiatory practices, will be amply repaid by the facility and deſpatch, with which it will forward and crown the ſubſequent proceſſes.

In the common careleſs and haſty mode of

reading he may be thought to go over twice the ground at firſt ſetting out; but it is in a wrong road, which he muſt either retrace, or wander far wide of his object in a by-path, which grows every day more and more intricate, and more and more fatiguing; while the traveller, on the high road, finds comfortable ſtages to refreſh and recruit; gains freſh ſtrength every day, and advances with redoubled ſpeed to the end of his journey.

## CHAPTER VI.

### *Of Writing.*

THE management of the pen is of itſelf attended with no ſmall difficulty, which ſhould not be increaſed to the pupil, by his having at the ſame time the form of the letters to learn. On this account he is now taught to trace the written, as before the printed, characters in ſand. He may alſo be taught to write, in the firſt inſtance, on a ſlate with a ſlate pencil, which in many caſes may ſuperſede all inſtruction at ſchool in writing with paper, pen, and ink.

No perſon is ever allowed, on any pretence, to ſet a copy, or write a ſingle word or letter in the ſcholar's copy (or ciphering) book, but himſelf. He has before him his moveable copy, either of copperplate or written by the maſter, or uſher, or teacher, &c. prepared at leiſure, and ready for the whole ſchool in rotation. And he is at once, by cutting a ſlip of paper to the width of the lines of his copy, or other device of this ſort, to rule his own paper, which a little practice in this way will ſoon enable him to do without ſuch help. He is alſo, as ſoon as poſſible, to make his own pen, and do every thing for himſelf, under the direction, not with the aſſiſtance, of his teacher.

The common practice of ruling paper, and making pens, &c. for the ſcholar, ſerves only to prevent him from learning to do theſe things for himſelf; and the writing of copies for each individual ſcholar in his copy book cannot too ſoon be exploded. It not only waſtes paper, pen, and ink, and time uſeleſsly, but alſo perniciouſly; for if the maſter prefers copies of his own writing to copperplate, he has only to write them on detached ſlips of paper, when each ſlip will ſerve a whole ſchool

in rotation, and may be written with more care and preciſion. Equally pernicious is the practice of writing ſums for the ſcholar in his ciphering book, which ſo far completely prevents the ſcholar from learning what he is ſent to ſchool to learn.

When rigid economy is requiſite, as at the common run of ſchools where the poor are taught, the Madras Syſtem enables the ingenious ſchoolmaſter, (by means of ſand and ſlates, and other devices, which his numerous miniſters are ever ready to contrive, as well as to conduct) to practiſe various ſavings in books, paper, pen, and ink. And beſides the great advantage of ſuch little books as I have recommended for the purpoſe of ſtages in your journey, and for ſolemn examination, economy is not to be overlooked. The five ſpelling books I have named do not exceed in price a large ſpelling book, and one is not worn while the other is uſed; whereas it is not uncommon for a large ſpelling book to be worn out before the alphabet is yet learnt. Beſides, in ſchools for the lower orders of children a few of theſe ſmall tracts will ſuffice, and the others readily diſpenſed with, as the ſyllabic reading of the Pſalter, or even the Teſtament, will ſupply their place.

## CHAPTER VII.

### *Of Arithmetic.*

In the introduction to arithmetic, numeration, or the reading of any number and notation, or the noting down of any number, are taught in a way which, though of long ſtanding, is ſo little known or practiſed, that I ſhall be excuſed for briefly referring to it. And here I take the occaſion of obſerving or repeating, that it is by reſolving taſks into their component parts that they are rendered ſimple and facile.

Reading was facilitated by a ſyllabic proceſs, reſolving every word into the ſyllables of which it is compoſed, not altogether unlike that by which numeration and notation are performed, where every number is reſolved into its component parts, which are ſimply half periods, conſiſting alternately of units and thouſands; and periods conſiſting of units; millions; billions, or millions of millions; trillions, or millions of millions of millions, &c. Let the ſcholar be taught to read or note a ſingle ſyllable, or a number of

three figures, viz. units, hundreds, and thouſands; and by ending every period with its characteriſtic, and every half period by pronouncing the word thouſands, any number, however long, is read off-hand, and at once; for the periods follow in a regular and conſecutive ſeries, which is readily learnt, and goes on progreſſively to an indefinite length. Teach the ſcholar to read any number compoſed of three, or leſs digits, as 8 and 70 and 78,300 and 308 and 370 and 378. An example muſt ſuffice—

3,333; 333,333; 333,333; 333,333; 333,333; 333,333 is read 3 thouſand, 333 quintillions; 333 thous., 333 quartillions; 333 thous., 333 trillions; 333 thous., 333 billions; 333 thous., 333 millions; 333 thous., 333.

Note down ſeventy ſeptillions, eighty thouſand quadrillions, five hundred billions, and four thouſand and ten.

70; 000,000; 000,000; 080,000; 000,000; 000,500; 000,000; 004,010.

The maſter, whom I have only puzzled by theſe brief and general notices, I refer to the

writers on arithmetic for that explanation, which it is not my province to detail, becauſe this practice is not peculiar to the Madras Syſtem; and I have to apologize not ſo much for having deſpatched this digreſſion in a few words, as for having at all introduced it, which I was led to do by the reſemblance that the ſyllabic reading of the Madras School ſeems to me to bear to this method of reading numbers, and on account of the illuſtration, which I have before derived from this ſource.

In proceeding to the four cardinal rules of arithmetic, which indeed conſtitute the whole, let the ſame principle be ſtill purſued. Let the elementary parts be perfectly learnt in claſſes by ſhort, eaſy, and frequent leſſons, repeated as often as neceſſary. Particularly before you begin to add, ſubtract, multiply, or divide, let every member of the claſs be able to ſay the addition, ſubtraction, multiplication, and diviſion tables reſpectively, in any and every way without the ſmalleſt heſitation or miſtake. Examine thus, $9+6$ and $6+9=15$ . $15-6=9$ and $15-9=6$ , $8\times12$ or $12\times8=96$ . $96\div12=8$ and $96\div8=12$.—In this ſpecimen will be ſeen, by thoſe who are adepts in arithmetic, the conſtruction of the addition table, which

is alſo a ſubtraction table, and is of the ſame form with the well-known multiplication table, which is alſo a diviſion table.—Theſe thoroughly and perfectly learnt, every operation is comparatively facile and eaſy.

It cannot but be noticed how little has been ſaid of writing and arithmetic, and how few alterations and amendments are therein propoſed; the reaſon is, that from the nature of theſe operations leſs remained to be done, and what did remain has in a great degree been anticipated in the various inſtructions which go before. When the learner writes in his own copy book, and works his own ſum, and ſets it down, theſe operations ſtand, as it were, in the place of the Madras overſeers and reports: a body and ſhape are given to his diligence and progreſs, of which you can at any time take the dimenſions, and meaſure its length and breadth, without daily, weekly, and monthly regiſters. But in ſpelling and reading the ſcholar's progreſs is not ſo well defined. The ground gone over furniſhes no criterion of his attainments and advancements—no viſible image remains of his daily diligence and progreſs. His letters are not always perfectly learnt when he is

reading his Bible. No ſuch traces of his foot-ſteps are left behind him, either of his good or bad ſucceſs, as are to be ſeen in his copy and ciphering books, or as in the regiſters and ſolemn examination of the Madras School, by which his daily progreſs in reading and ſpelling is as readily diſtinguiſhed, as in writing and ciphering. And as no little book is quitted till he is perfectly maſter of it, his attainment is at once aſcertained by the rank he holds in the ſchool, and the book he has in his hands. Beſides the mode of the teachers inſtructing by claſſes, detailed above, applies to teaching to write in ſand and on ſlate, learning tables in arithmetic, and adding, ſubtracting, multiplying, and dividing, &c. and need not here be repeated and detailed anew. The ſame obſervation applies to the inſtruction in

## CHAPTER VIII.

### *Morality and Religion.*

It is almoſt unneceſſary to repeat, that all the facilities of the ſyſtem apply alike to the firſt principles of moral and religious Inſtruction, as to the rudiments of reading and ſpelling,

writing, and arithmetic. As the alphabet is taught letter by letter, &c. and the addition and multiplication tables are learnt column by column, then two at a leſſon, &c. ſo the ſame diviſion of labour, and ſhort and frequent ſtages, and perfect knowledge of every leſſon, are obſerved in this moſt important branch of inſtruction, to which what goes before ſhould be chiefly ſubſervient. This diviſion of labour, or ſhort and frequent ſtages, however common in well-regulated ſchools, I inculcate ſo often, becauſe it is much neglected in the great run of inferior ſchools: and it is the hinge on which many queſtions, put to me on this ſubject, have turned. The teachers, by inſtructing the ſcholars in the Catechiſm, and other religious exerciſes, leave only to the maſter or ſuperintendant the eaſy charge of ſolemn examination, and of explaining to the teachers what they are to explain to the reſt of the ſchool. For this purpoſe the Church Catechiſm, broken into ſhort queſtions, and Mrs. Trimmer's Teachers' Aſſiſtant, and Scripture Catechiſm are admirably adapted. Of the firſt, by reaſon of its ſmall ſize and price, one may be put into the hands of every child: of the others, one will ſuffice

for a claſs, the teacher inſtructing his claſs viva voce.

In taking charge of the Sunday Schools on my arrival at Swanage, I found that the great bulk of the children could not be made to learn their Catechiſm, and that comparatively few could repeat it diſtinctly. The reaſon was, they were taught the whole, as it were, at once. By reſtricting them to learn one queſtion thoroughly, before they went to another, I have now the ſatisfaction of hearing the moſt part of them repeat their catechiſm diſtinctly. [c]

[c] "If it were generally known (experto crede) I ſpeak from experience—if it were generally known how much good any individual of capacity and influence can do in Sunday (and many other) ſchools, by merely directing the mode of teaching and inquiring into its execution, it is reaſonable to believe that the officiating miniſter in every pariſh, where he has leiſure from his more immediate duties, or, at his inſtance, ſome perſon duly qualified, would be induced to ſuperintend the conduct of theſe ſeminaries. At Swanage, though limited as to age, there were no leſs than 183 Sunday ſcholars belonging to the two ſchools, boys and girls, preſent at the laſt examination and anniverſary, which are held at the parſonage-houſe, or more than one-eighth of the pariſh, of which the population is 1463.

Another very uſeful employment for the officiating mi-

But what more particularly regards the moral and religious application of this ſyſtem of Education, and the grand views, which it opens to the Chriſtian world, will be found in

niſter, or, at his inſtance, the village ſchoolmiſtreſs, or other perſon inſtructed by him, were to vaccinate the pariſhioners. In four years I have inoculated with vaccine matter 659 perſons, men, women, and children, with the happieſt reſult, and ſcarce any medicine has been adminiſtered, except ſugar-plums and caraway comfits, to render children quiet under the lancet, and induce other children to ſubmit to the operation.

An improvement was adopted in this pariſh, the winter 1804-5, in the adminiſtration of the poor-laws, which, however little connected, like the laſt paragraph, with my preſent ſubject, except in a common end, I cannot forbear mentioning, on account of its ſimplicity. A part, or the whole, of the extra allowance made for ſome time paſt to the poor, in conſequence of the high price of bread, has been given in potatoes, dealt out weekly at the wholeſale price, in quantities ſuited to the families of the poor. No addition whatever is made to the parochial expenditure by this arrangement. And the poor, where the wholeſale price of potatoes is, as they then were, at 8s. per ſack, of of 224 lb. or 6d. per peck, of 14 lb. have more than 7½ lb. potatoes for 1 lb. of bread, when the quartern loaf is, as it then was, at 1s. 2d.; and have the means of purchaſing, not only as much bread as they can now uſe, but alſo other neceſſaries, which was next to a moral impoſſibility, while their pay paſſed in the firſt inſtance through the hands of bakers."—ANAL.

the following ſermon on the appropriate Education of the poor.

Such are the chief practices of the art of tuition, peculiar to the Madras School, or recorded on the books of the aſylum, as differing from the uſual mode of teaching, and which will be found greatly uſeful by the economy of time and trouble in every ſchool or family where they are adopted and duly executed.

## CHAPTER IX.

### *General Remarks on the Scheme and Practices.*

To enter into the ſpirit of the inſtitutes now before the reader, ſo as to comprehend what is actually achieved by this experiment, it is neceſſary to mark the character of the practices, which have been now detailed, as differing from that of the ſyſtem before explained.

The ſyſtem, with its concatenation of occaſional uſher and ſub-uſher, its teachers and aſſiſtants, tutors and pupils, regiſters of daily taſks, black-book, and jury of peers—being a ſeries of conſecutive regulations, linked toge-

ther in the cloſeſt union, and forming a digeſted theory, compoſed of laws derived from obſervation, confirmed by experience, and founded on acknowledged principles of humanity, I regard as completed in all its parts, and requiring no addition. In framing the ſcheme, it was ſtudied that no interſtices ſhould be left to be filled up, no deficiency to be diſcovered in its apparatus, but that there ſhould rather be a redundancy of performers, and that the chain ſhould have ſometimes double links, where ſingle links may ſuffice. Such may be thought the teacher and aſſiſtant to each claſs, when the members of the claſs fall ſhort of the complement, propoſed for a large ſchool, where there is an option as to numbers. It is ſafeſt, however, to retain both till the ſchool is organized, if not evidently unneceſſary, for both are generally more profitably employed (during the period it is proper to retain them in theſe poſts) than they would be in the ranks of their appropriate claſſes. It is time enough to lop off redundancies when the ſchool is reduced to perfect order, and all goes on ſmoothly and pleaſantly. In a word, in the ſcheme of the aſylum will be found all that is requiſite, under every circumſtance, for conducting a

ſchool through the agency of the ſcholars themſelves; and it will only be neceſſary to drop ſuch performers as, from the ſtate of the ſchool, are no longer wanting; of which an example will be ſeen in the diagram of the Aſylum, Part IV.

With the practices it is quite otherwiſe. They can only be conſidered as compriſing an art, of which each of its detached rules is limited to a particular and individual ſtage in the proceſs of teaching the firſt rudiments of letters. Theſe rules combine only as ſimpliſying and reducing to its primary and conſtituent elements whatever admits of decompoſition, and as leading to a common end, facility, preciſion, and deſpatch. Indeed, where this ſyſtem is adopted in the ſchools for the lower orders of youth, on the large ſcale for which it is particularly fitted, and the ſaving of expenſe becomes an important object, other practices (though of inferior importance) may be pointed out, for the ſole purpoſe of economy. But I introduced none into the Egmore Aſylum, and notice none here, but what ſeem to me improvements as well in tuition as in economy.

I only add, that though the ſyſtem of the aſylum may be conſidered as more appropriate

to the ſchools for the lower than the higher orders of youth, it muſt be allowed that the practices apply to ſchools of every deſcription. But it is not on theſe,—the practices,—or any ſuch, however important in themſelves as individual improvements, that the charm, which this ſyſtem is found to poſſeſs, depends. It depends on the ſcheme of tuition by the ſcholars themſelves. Wherever this general principle is adopted, methodiſed, and duly (for all turns on this point) executed, there is the ſyſtem of the Aſylum, whether they write in ſand, ſpell without reiteration, read by ſyllables, &c. as directed in the ſubſidiary practices of that ſchool, or whatever other improvements are reſorted to in preference. Wherever this tuition by ſcholars does not take place, there is not the ſyſtem of the aſylum, though the writing in ſand or ſlate, ſpelling without reiteration, reading by ſyllables, and all the ſubſidiary practices of that ſchool be adopted. In every inſtance, it is by this ſyſtem, the tuition by the ſcholars themſelves, that the ſucceſs and economy of which it boaſts are to be attained: and wherever this ſyſtem is not adopted, let the proceſſes be what they may, the ſame ſucceſs and economy cannot, in a large ſeminary, be attained.

# PART III.

## THE FITNESS OF THE MADRAS SYSTEM TO THE EDUCATION OF THE POOR, AND TO THE DIFFUSION OF THE GOSPEL.

## CHAPTER I.

### *Its political and religious Tendency.*

"Quod munus reipublicæ afferre majus meliuſve poſſumus, quam ſi docemus atque erudimus juventutem, his præſertim moribus atque temporibus, quibus ita prolapſa eſt, ut omnium opibus refrænanda atque coercenda ſit."—Cic.

THE grand and ultimate aim of the Madras ſyſtem of Education is to ſpread knowledge and truth—the beſt friends of virtue and happineſs—the ſure harbingers of the progreſs of civilization—and of the diffuſion of the goſpel of truth. For theſe its effects I might refer to the general ſcope and tendency of the ſyſtem, and more eſpecially to the following ſermon on the education of the poor under an appropriate ſyſtem, and the diffuſion of the Goſpel by the only means ap-

parently left, by which it may be ſucceſsfully propagated. Though written and preached on a particular occaſion, for a ſpecial purpoſe, and a peculiar pariſh, yet it will be found to contain matter of a general import, and (mutatis mutandis) not inapplicable to other pariſhes. I premiſe a few words.

The ſame difference (it is the ſimile of a claſſic and celebrated writer), there is between two pieces of ground alike by nature.—The one, rude and uncultivated, overgrown with weeds and thorns, is at once offenſive to the ſpectator, unprofitable to the proprietor, and uſeleſs to the community.—The other, a garden richly laden with herbs and fruits, and adorned with plants and flowers, is at once pleaſant to the eye, grateful to ſenſe, profitable to the owner, and advantageous to the public. The ſame is the diſparity between the mind, which, rude and uncultivated, is covered with ignorance, and overgrown with error, and that which is enriched with the fruits of uſefulknowledge, and adorned with the flowers of ornamental literature. And the ſame ſuperiority the one individual has over the other, the ſame is the pre-eminence of the kingdom, where the inhabitants are well educated, over thoſe who are left in

a ſtate of ignorance—a diſcrimination notorioufly ſtriking between a nation acquainted with letters, and one in a ſtate of nature. But I do not mean to argue this point at preſent. I ſhall here take it for granted, that knowledge is preferable to ignorance, truth to error, civilization to barbariſm. And on theſe grounds I contend for the wiſdom and policy of the moral and religious inſtruction of the people.

But there are, who are unfriendly to the education of the lower orders of youth, and on this account have expreſſed a prejudice againſt the means by which this object is effected. They queſtion not the ſimplicity, the truth, and the beauty, of this ſyſtem of education; but they object to it becauſe it is of general uſe, and may be applied to purpoſes of which they do not approve. Now nothing can be more unfair than to bring it as an objection to the ſyſtem, that, in their opinion, it may be miſapplied. It is enough to recommend it, that where education is deſirable in a cheap, expeditious, and pleaſant mode, gratifying to the maſter, agreeable to the ſcholar, and acceptable to the parent, this method has never, on a fair trial, failed of ſucceſs. It is quite another thing whether it

is aimed to carry it into more general effect than is politic. The author, indeed, thinks that this general uſe (for he ſays nothing of the abuſe to which this as every thing elſe of this ſort is liable) is its grand recommendation. But he inſiſts, that if the reverſe were the caſe, ſtill this ſyſtem, as a mode of tuition, eaſy, familiar, ſpeedy, and pleaſant, ſtands on its own foot, and is entitled to the ſame regard as thoſe diſcoveries or improvements in art or ſcience, which, like it, are fitted to ſave time, labour, and expenſe; and moſt of which, however uſeful, may alſo be applied to the worſt as well as the beſt purpoſes. The nobleman, gentleman, or the yeoman, who ſees in this ſyſtem the means of ſaving a great deal of labour, time, and expenſe, in the education of his children, and of rendering the acquiſition of letters pleaſant and effectual in almoſt every inſtance, which it is now ſo ſeldom, will not diſparage it becauſe it may be applied to the education of other children as well as his own. He knows that if it did not apply to them, it would not apply to his family. This, then, which is made the great objection to the ſyſtem, is its neceſſary character, of which, were it ſtripped,

it were no longer of any avail. It is the neceſſary character of every true improvement and real diſcovery in the ſcience of human nature.

If, on this admiſſion, the argument ſtands thus ſtrong, how muſt it be where we are perſuaded, and it is not enough to ſay that this is now the general perſuaſion, that no boon to ſociety can once be compared with that of educating the people in the principles of morality and religion? That no other check ſufficiently powerful can be found to the vices of increaſing luxury and other effects of manufactures, trade, and commerce, and of the ſocieties, communities, and governments, which are verging to maturity, and much more if they have reached, or paſſed their meridian? An engine of the moſt general and extenſive utility, it furniſhes means of giving new ſtrength and force to our army and navy. Schools for either or both of theſe, incorporated with parochial ſchools for the poor, will grow out of this ſyſtem. Already a commanding and illuſtrious example is ſet, and the work begun, in the parochial ſchool of Lambeth. And if the perſon moſt intimately acquainted with this ſyſtem in its

origin, progreſs, and all its bearings, had poſſeſſed, in its commencement in this country, the ſame means of applying its powers to the exiſting ſtate of things here as at Madras, he is perſuaded that many of the objections, made by thoſe ignorant of its letter as well as its ſpirit, or viewing it through a falſe medium, would never have ſeen the light; and that the diſcovery would have met with the ſame favourable reception in Europe as in India.

But it is not ſo much of its political as of its moral and religious character and tendency that I am now to treat. Man was not made for this world alone. This, the firſt ſtage of his exiſtence, is brief and fleeting. His nobleſt intereſt, the intereſt of his precious and immortal ſoul, is placed beyond the grave. This world is but a ſchool for futurity and eternity. And the eternal fountain of truth, and knowledge, and happineſs, is to be found in the Bible, the book of God. To read this book for himſelf highly contributes to improve and perfect the nature of man, and to furniſh him with that knowledge which is to lead him to life everlaſting. To facilitate and generalize, in the manner here propoſed, the acquiſition

of this knowledge, which is the parent of truth and wiſdom, of every virtue, and of every grace, is the moſt momentous concern of human life.

## CHAPTER II.

*Extract of a Sermon on the Education of the Poor under an appropriate Syſtem, preached at St. Mary's, Lambeth, at the Deſire of, and dedicated*

To the Moſt Reverend CHARLES,

LORD ARCHBISHOP OF CANTERBURY,

The Rev. W. VYSE, LL.D. Rector of Lambeth,

SAMUEL HORTON, Eſq. Treaſurer,

The Truſtees and Subſcribers to that School.

"Whom ſhall he teach knowledge? And whom ſhall he make to underſtand doctrine? them that are weaned from the milk, and drawn from the breaſts."—ISA. xxviii. 9.

## ADVERTISEMENT.

IN yielding to the requeſt of the Subſcribers to the Lambeth Charity School, the Author might avail himſelf of the uſual apology for a

crude and indigeſted production, written on the ſpur of the occaſion, and without the moſt diſtant view of its being publiſhed. And, indeed, that this diſcourſe was compoſed amidſt various duties and avocations, on a few days notice, is, at once, its greateſt blemiſh, and its only praiſe. But it is on the object, which the Subſcribers had in view in making this requiſition, that he reſts his apology. Solicitous that nothing on his part be wanting, which they deem conducive to an object, ſo near his heart, he is left without an option.

That this motive weighs ſolely with him, they have the proof in their hands. They will perceive, that he has induſtriouſly omitted, in this publication, almoſt all the introductory and concluding matter of the Sermon, as not immediately bearing on the ſubject, ſuppoſed to have excited that novel intereſt in their breaſt, which they deſire to communicate to thoſe around them.

In this ſtudied brevity, as well as in the ſubject matter—the education of the poor—to which this country ſeems now awakened, he places his ſole hope that their views and his wiſhes may not be entirely fruſtrated. A ſhort

and familiar address, however loose and unequal, if restricted to a single object, equally interesting and new, may perhaps be taken up, and sometimes read, when a long and elaborate sermon would not be looked at, or, if once opened, would soon be thrown aside, and never resumed.

*Union-Place, Lambeth,*
*July 6th*, 1807.

## EXTRACT, &c.

* * * * * * * * * * * * * * * * Thus, whether we regard the eternal and immutable basis, on which the Gospel rests; or the supreme excellence and infinite sublimity of the superstructure, which is built on that basis; we must infer, in the words of the Apostle in the text, "other foundation can no man lay than that is laid, which is Jesus Christ."[a]

Nor is it enough, as we have seen, that we assent to the truth of the doctrines of the Gospel, admire their excellence, acknowledge

[a] 1 Cor. iii. 11.

their obligation, and even feel their influence in the comfort, peace, and joy, which they have infused into our own hearts. The more firm our belief in the Gospel, the higher our admiration of the transcendent excellence of its doctrines, the stronger our sense of their obligation, and the greater the comfort, the peace, and the joy, which we derive from this source; the more will it appear our indispensable duty, to diffuse among those, who stand in need of them, these inestimable blessings.

For this diffusion of the Gospel, and its benefits, God has provided a variety of means. He requires of all of us, in our different ranks and stations, that "we consider one another to provoke unto love, and to good works:" and that "our light so shine before men, that they may see our good works, and glorify our Father which is in heaven." But he has not left his people to the occasional acts of private admonition, and the gratuitous exhortation of good example; he hath, in his wisdom, appointed public and authoritative instruction, and commissioned an appropriate order of men for the ministration of the Gospel in his church. "He gave some apostles, and some

prophets, and ſome evangeliſts, and ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, and for the edifying of the body of Chriſt."

In due ſubordination to theſe divine offices, and miniſtrations "in holy things," the friends of religion, throughout the Chriſtian world, have formed various plans, and auxiliary inſtitutions, for ſpreading the ſaving health of the Goſpel, and for "the healing of the nations."

Of theſe, there are none more deſerving of attention, or better fitted to the end propoſed, than charity, or free ſchools. In this enlightened age, it is no longer neceſſary to dwell on the advantages, whether political, moral, or religious, by which education comes recommended. The moſt celebrated writers, on political and moral economy, are now agreed on this point: and, what is far more ſatisfactory and convincing, the experience of individuals and of nations bears living evidence to the happy effects of education, on the character of the people, and on the proſperity of the ſtate. And, to the Chriſtian congregation I now addreſs, little need be ſaid of the neceſſity, as well as policy, of religious

inſtruction; of "bringing up youth in the nurture and admonition of the Lord," "on the foundation which Chriſt has laid in his Goſpel."

On men, grown up in evil habits, and inured to a vicious courſe of life, we know from high authority, as well as from experience, that it is difficult to produce a change, or work a reformation: "Can the Ethiopian change his ſkin, or the leopard his ſpots?" But that with children it is far otherwiſe, I appeal alſo to experience, and to the ſame authority;—"Train up a child in the way he ſhould go, and when he is old he will not depart from it."

Young minds are pliant and flexible. Like melted wax, they are ready to receive any impreſſion. Like the tender twig, they are eaſy to be bent in any direction. It is among the young, then, that the miniſters of Chriſt are to look for their chief ſucceſs, in imbuing the mind with moral and religious principles, in winning the heart by the beauty and the energy of the doctrines of the Goſpel, and in forming the character and diſpoſition of the lower orders to induſtry, frugality, and obe-

dience. In "this vineyard the harveſt truly is plenteous, the labourers few."

"In Great Britain and Ireland, at leaſt 1,750,000 of the population of the country, at an age to be inſtructed, grow up to an adult ſtate without any inſtruction at all, in the groſſeſt ignorance, and without any uſeful impreſſion of religion or morality."[a]. In this metropolis and its ſuburbs, where wealth and charity go hand in hand:—even in this metropolis and its ſuburbs, where the air reſounds every day with deeds of charity, there are computed to be upwards of 40,000 children, of an age capable of moral and religious inſtruction, ſtill left entirely deſtitute of the bleſſings of a Chriſtian education; many of them wandering in this Chriſtian country, without a God or a guide; in a far more lamentable and deplorable condition, than that of the heathen nations, to whom their ignorance of the true God, and of his ſon Jeſus Chriſt, may not (for aught we know) be imputed.

[a] "Treatiſe on Indigence," by P. Colquhoun, eſq. LL.D. Hatchard, 1806, compriſing a moſt valuable maſs of curious, intereſting, and important facts, in every thing that regards the condition, the morals, and the improvement of the lower orders of the people.

These children, breathing the same air, subjects of the same government, entitled to the same civil and religious privileges with ourselves, and yet excluded, as far as we can exclude them, from "the grace of God, which bringeth salvation," have a primary and indispensable claim upon our Christian sympathy and benevolence.

The new philosophy, in its rage of refinement, may pretend to dissolve the ties of kindred, neighbourhood, and country, and, in its enlarged view and liberal grasp, embrace, with equal regard, all our brethren of mankind, and all the nations of the world. But true philosophy never violates the natural feelings of humanity, nor contravenes the sober lessons of experience. A warm imagination, indeed, even among the most pious and best disposed Christians, may cast a glow of false colouring over scenes that are far remote, and stamp a magnificence upon objects little known, or known only by report; and thence raise the most sanguine expectations of grand enterprises, undertaken, or to be undertaken, in distant and foreign regions. Obstacles, however, sufficient to damp the ardour of any people, less generous than those of this

iſland, often preſent themſelves on diſtant ſhores:—obſtacles almoſt too big for unaſſiſted man at the preſent moment to ſurmount: and, to ſurmount which, miſſionaries of the Goſpel, in theſe latter ages, do not go forth armed with the ſame powers, as the apoſtles and primitive diſciples. Miſſionaries of the Goſpel do not now carry with them external proofs of their divine miſſion, or the power of atteſting their "ſtrange doctrines," "by ſigns and wonders, wrought before all the people."

But I ſpeak not thus to check ſuch laudable enterpriſe:—I ſpeak not thus to blame, but to praiſe:—I ſpeak not thus to damp, but, if I could, to direct and promote ſuch pious ardour. My purpoſe is, to aſſign the reaſon, why the ſucceſs of our miſſions has not always correſponded with the zeal of thoſe, who have undertaken, and the pious expectation of thoſe, who plan and direct them. My purpoſe is to eſtabliſh the neceſſity of having recourſe to other and further means, than thoſe hitherto eſſayed, for the accompliſhment of that grand and intereſting event, which the Scriptures lead us to expect, when all "the kingdoms of the world ſhall

become the kingdoms of our Lord and of his Chriſt."

In the parable of the grain of muſtard-ſeed, which "grew to a great tree," and others of a ſimilar tendency, our Saviour plainly foretels an event, predicted alſo in other paſſages of ſcripture—the univeſal ſpread of his Goſpel—that it ſhall prevail till "the earth be filled with the glory of the Lord, as the waters cover the ſea," till "all fleſh ſhall ſee the ſalvation of our God." At what period, and by what means, it may pleaſe God to fulfil this prophecy, it is not for us to trace beforehand.—What we have to do is earneſtly to ſeek, in our day, and generation, to avail ourſelves of every help, which time and experience may bring forward, to contribute to this great end.

Theſe meaſures, whatever they may be, it has always appeared to me, muſt be founded on Chriſtian education.—It is, therefore, among many other cogent reaſons—It is therefore, to the improvement and extenſion of the elementary branches of education, I have long devoted my leiſure from more immediate profeſſional duties. It is, therefore, I have long bent my utmoſt efforts to this

branch of the duty of a Chriſtian miniſter, where his ſervices were moſt wanted, and his ſucceſs was leaſt problematical.

In this country, ſtill favoured in the midſt of the convulſions and diſtractions of the world—in this country, ſtill favoured by the bounty of Providence, above all others, the enlightened genius of her ſons has long been employed, with great ſucceſs, in the improvement of agriculture, in the extenſion of trade and commerce, in the advancement of every art and ſcience. For theſe patriotic purpoſes, aſſociations are formed, premiums awarded, and inducements held out, fitted to take a ſtrong hold of the human mind. He has been conſidered, and juſtly conſidered, as the benefactor of his country, who could make two blades of graſs grow, where one grew before. Remuneration, or the hope of remuneration, keeps pace with every improvement, and leads to further diſcoveries and more ſplendid reſults.——Theſe, indeed, are the natural fruits of our free and ſtable government, which gives ample ſcope to every exertion, affords full ſecurity to every acquiſition, and preſents a juſt ſtimulus to the advancement of every art of life.

But when we paſs from the phyſical to the moral world, what a new ſcene opens to our view! when we advance from the improvement of art and ſcience to the formation of the youthful mind and character, what intereſting proſpects riſe before our eyes! Here, in implanting and cultivating moral and religious principles in the young candidates for eternity, we take an elevated ſtation; we ſurpaſs, as it were, the limits of this terreſtrial globe—this mortal ſtate; we ſtand, indeed, on earth, but we look towards heaven; we become "workers together with God" for them; we are, if I may ſo ſpeak, in the place of God to them. In this delightful taſk of training up his children for their high and eternal deſtiny:—how captivating and ſublime the motives! how affecting and momentous the event! how ſupreme and precious the reward! In this the ſervice of their Creator and our Creator, of their God and our God; our good intentions, our earneſt endeavours, our honeſt labours, whatever their ſucceſs may be, ſhall not fail of their reward—a reward, certain and durable as the government of God, and infinitely great beyond all imagination, "ſuch as eye hath not

ſeen, nor ear heard, neither hath it entered into the heart of man to conceive."—Such is the taſk, and ſuch its fruits, to which I would attach your minds, and win your hearts.

Yet, alas! have theſe conſiderations their juſt influence, and do they produce their due effect! Have the ſame zeal and ſkill been diſplayed in abridging the labour, and extending the limits, of the education of our youth, as in the encouragement and advancement of our agriculture, our manufactures, and our commerce? Have advances and improvements been made in the art of elementary and religious inſtruction, analogous to the progreſs of which every other art and ſcience can boaſt?

With what perſevering toil and induſtry does the aſtronomer prepare his tubes, and explore the heavens in ſearch of new diſcoveries; and if he add a planet, or the ſatellite of a planet, to the catalogue of the heavenly bodies, his name is enrolled in the annals of philoſophy! But does the Chriſtian philoſopher diſplay equal diligence and activity in diſcovering and bringing into notice every living ſoul around him, which has heretofore eſcaped obſervation, which has no place in

the rolls of Chriſtianity, to which the book of God is ſtill a dead letter—a ſealed book—and on which the ſun of righteouſneſs has not riſen? Are every grove, valley, mountain, and ſea, explored and ranſacked, for the advancement of our knowledge in the mineral, vegetable, and animal world? and is no neglect or indifference ſhewn but in the culture and melioration of the infant mind? Shall the immortal ſpirit of man alone be left in a ſtate of deſtitution, overwhelmed with brutiſh ignorance, and, through our cruel negligence, deſpoiled of the fair honours of its nature, and bereaved of the noble inheritance, to which it is born?

Machinery has been contrived for ſpinning twenty ſkeins of ſilk, and twenty hanks of cotton, where one was ſpun before; but no contrivance has been ſought for, or deviſed, that twenty children may be educated in moral and religious principles, with the ſame facility and expenſe, as one was taught before. The fruits and flowers of our fields and gardens are multiplied and improved with great ſkill and labour; but the immortal ſpirits of our youths are ſuffered to languiſh and periſh for ever for want of due culture, and Chriſtian

education. It is thus we "clothe the graſs of the field, which ſoon withereth away," and ſtrangely neglect the human ſoul, which, according to the cultivation beſtowed on it, ſhall abide for ever in endleſs happineſs or miſery.

This diſcrimination, which I labour to explain, is moſt happily illuſtrated in the example of your heavenly Father. The ſentiment, which I would impreſs on our hearts, is finely expreſſed by *him*, "who ſpake as never man ſpake." That you "are to do the one, and not to leave the other undone," your bleſſed Saviour inſtructs you by imagery, at once, the moſt ſimple, the moſt natural, and the moſt beautiful, "If God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, how much more will he clothe you, O ye of little faith."—"Seek ye firſt the kingdom of God and his righteouſneſs, and all theſe things" (after which ye now ſeek) "ſhall be added to you."

To ſupply theſe deficiencies, and to furniſh the means of ſpreading religious inſtruction among the young, on the foundation which Jeſus has laid, a ſyſtem of education was in-

vented eighteen years ago, in a distant region of the world, there established in a public seminary, and thence introduced, at the close of the last century, into this country. By its economy of time, labour, and expense, it is admirably fitted to diffuse the blessings of religious knowledge among the great body of the rising generation. By its wonderful power of checking vice of every kind, and promoting good order and good conduct, it cannot fail to elevate the character and improve the morals of the lower orders of the people, and establish in them habits of sobriety and subordination, conducive to their real happiness and best interests. By confining instruction in the elements of letters, and in that portion of religious knowledge, which is useful and necessary to the great body of the children of the poor, to a small part of the day, (two half-hours may suffice), and devoting the rest of the time usually spent in school, to handicrafts, to trades, to gardening, to works of husbandry, or other manual labour; it bids fair to produce that eminence in art and skill, and sleight, which early practice can best effect, and to form the youthful character to economy, diligence, and industry.

What expectations may we not indulge, in contemplating ſo powerful an engine? This moſt ſucceſsful mode of propagating Chriſtian knowledge, and induſtrious habits, with the elements of letters, we may cheriſh the hope, will gradually ſpread, like any mechanical invention or improvement, over the civilized world; and, in the courſe of ages, be the happy means of civilizing thoſe regions, which are now barbarous and ſavage: of "making the Sun of Righteouſneſs to riſe upon thoſe nations, which yet ſit in darkneſs and the ſhadow of death."

Not only, however, with an ultimate view to this univerſal diffuſion, and as the moſt likely means of bringing it about; but much more with a preſent regard to the greateſt poſſible good; and, independently of further and more extenſive proſpects, it is adviſable to begin this charity, like every other, at home. Need we go abroad to ſearch for objects, who ſtand in need of inſtruction in righteouſneſs at our hands? And are there not children enow of our own neighbourhood, and our own country, to excite our commiſeration, and call for our ſpeedy interpoſition, to reſcue them from perdition? It is adviſable to begin at

home, where children are yet to be found—too many, alas! not only uneducated in the paths of virtue and religion, induſtry and frugality; but, literally, trained up in vicious principles, immoral habits, and criminal practices; in idleneſs, profaneneſs, and irreligion. It is, at all events, and on every account, adviſable to begin where you can direct the operation of your charity, watch over its progreſs, witneſs its ſucceſs, experience its beneficial effects, and reap the fruits, which, even in this world, religion alone can produce — good morals, frugal induſtry, orderly conduct.

For theſe Chriſtian and humane purpoſes, this is the time and the place. For theſe Chriſtian and humane purpoſes the preſent moment is, in the higheſt degree, auſpicious; and this pariſh preſents under the moſt inviting aſpect, and moſt commanding recommendation, a *rare aſſemblage* of exiſting advantages. There is, of long ſtanding, a ſmall endowment of the charity-ſchool now before your eyes. To extend the benefits of this foundation, pious donations, to a conſiderable amount, have been often preſented, and voluntary contributions regularly raiſed. Highly to the honour of thoſe, who direct this pious eſtabliſhment, as well as thoſe who contribute

to its ſupport, the ſubſcriptions, on which this charity chiefly reſts, have, by able and zealous management, grown conſiderably of late; and, under the conviction of its increaſed and increaſing utility, are this year, through the exertions of the worthy individual, who has charge of the funds, augmented by more than one-half of their former numbers, by one hundred and thirty-two reſpectable names.

Still, however, the funds are deemed inadequate to the great views which are now formed of the utility and extenſion of the charity; and you are, by my feeble voice, called upon to continue and enlarge your bounty.

It were eaſy for me to ſhew, were this the proper place for it, that the moſt part (if not all) of the poor children of this pariſh, might be educated—for as to clothes and every thing elſe of this ſort, I hold them of very inferior moment.—It were eaſy for me to ſhew, that the moſt part of the poor children of this pariſh might be educated at a very ſmall expenſe. The chief and great expenſe conſiſts in a roof to cover them. The reſt, under the Madras ſyſtem of tuition, is quite inconſiderable. A few able and zealous managers, avail-

ing themſelves of the generous and pious ſpirit of the pariſh, might lay the foundation of a ſyſtem of general Education, which would do credit to the pariſh, honour to the nation, and enrol their names as true patriots—friends of their country—and benefactors of mankind—to the lateſt ages.

In the exiſting ſtate of ſociety, and of religion, new arguments might be adduced, if other arguments were wanted to demonſtrate the utility, and even neceſſity of forming ſuch inſtitutions, and placing them in the hands of prudent, diſintereſted, and faithful men. And where is there to be found an inſtitution, which can lay a higher claim to theſe titles, for its managers, than that for which I now plead? And where better can a commencement on a large ſcale be made, and full ſcope given to the benevolent purpoſes, which you have diſplayed, and to thoſe inſtitutions, which the preſent period requires, than in a pariſh conſiſting of 28,000 ſouls? Where, and when, can this better be done than in the reign of our pious king, who adorns his throne with every Chriſtian grace and virtue, the father of his people, the patron, the exemplar, and the defender of our faith? Where, and

when, can this great work be better ſet about, than under the immediate eye, and auſpicious patronage, of that illuſtrious character, and diſtinguiſhed perſonage, who, happily for the beſt intereſts of the church and ſtate, preſides over the eccleſiaſtical eſtabliſhment of this country—who marks your Chriſtian labours with his approbation and favour, who is ever ready to aſſiſt and forward them with his counſels, his authority, and his ſubſtantial ſupport? Where, and when, can ſuch a Chriſtian ſcheme be better commenced, than in the foſtering hands of your faithful guide, and venerable paſtor, whoſe virtues, piety, and charity, have long been well known to this congregation? When can ſo proper an occaſion be found for this truly beneficent undertaking, as with truſtees and managers, who already have conſiderably promoted and extended this charity; and when a diſpoſition, ſo friendly to its further extenſion and improvement, may be ſeen in the general ſpirit, which has pervaded the pariſh, and in the numerous and reſpectable liſt of new, as well as old, ſubſcribers? When can you ſo properly engage in the glorious taſk of conferring the bleſſings of a religious education, upon

a large circle of the lower orders of your youth, as when you enjoy ſo many and great advantages; and, may I be allowed to add, when new facilities are offered, greatly to abridge the labour, expedite the progreſs, and economiſe the expenſe of education; and what is far more important, to check and reſtrain immoral and vicious habits, and imbue the mind with moral and religious principles?

Here, my Chriſtian brethren, you can yourſelves witneſs the effects of your charity. Here you can ſee with your own eyes, and hear with your own ears, as you have done this day, * its ſucceſs? Where, in one word, where can we better go to begin this great deſign, than to the vantage-ground on which we now ſtand? Where, ſo appropriately, and effectually, as at the foot of Lambeth Palace, can be erected, and diſplayed that holy ſtandard, the banners of which I have this hour unfurled before your eyes. Here, in full day, and in the face of the world, let us exhibit, in ſacred characters, the model of that inſtruc-

* The ſcholars of the charity were, during the ſervice, examined in the church.

tion in religion, morality, and induſtry, which may ſpread over the kingdom; and, in the courſe of ages, diffuſe itſelf throughout the habitable globe.

In ſuch pious contemplations, how ſhall I deſcribe the bleſſings, which will fall on your heads, if your Chriſtian labours ſhall, as I doubt not they will, be found ſucceſsful in your day and generation? In ſuch pious anticipations, how ſhall you conceive the reward, reſerved for you in the kingdom of heaven, if you ſhall happily meet there thouſands of your fellow creatures, of this and future generations, who, from the example, which you ſet, and the work which you began, ſhall have been reſcued from a ſtate of vice and miſery, and brought into the glorious light of the everlaſting goſpel?

How happy will the humble preacher eſteem himſelf, if his twice nine years' labours, in the vineyard of religious education, ſhould, in the ſmalleſt degree, contribute to the accompliſhment of thoſe intereſting and glorious objects, to which the pious Chriſtian looks forward! How ſupremely happy, if his future labours ſhall ſtill be of uſe to thoſe, who, indulging in ſuch glorious proſpects,

ſeek for the wide ſpread of Chriſtian knowledge, and Chriſtian practice, among the youth around themſelves, where all ſuch attempts muſt begin.

But, independently of theſe vaſt projects, which to ſome may appear too high for human aim, and for which, the age we live in may not be thought fully ripe; it ſurely will be denied by none, that there is at this era, when ſentiments are generally gone forth, congenial to Chriſtian education, an imperious call for cheriſhing and foſtering thoſe charitable ſeminaries, which are now amongſt us, and giving to them that general uſefulneſs and extenſion which the ſtate of ſociety and of the world requires, and for which the economical ſyſtem of education, lately brought forward, furniſhes every facility; and thereby ſupplying a ſhield, which may protect us in the day of our danger and calamity, and reſcue us from the fate of leſs favoured nations.

With what peculiar ſtrength do theſe arguments apply to the charity ſchool, * who, to the credit of their able and diligent maſter,

* This ſchool is now thriving under the Madras ſyſtem.

have made so gratifying an exhibition before you this day; and in behalf of whom, I must now conclude this address; the subject of which, so interesting to my mind, will be my apology for having detained you so very long:

* * * * * * *

* * * In fine, when we consider the foundation on which the Gospel rests, and the principles, which are built on that foundation, are we not filled with the entire conviction of its supreme excellence, and divine perfection? Then let not this sentiment languish and die away for want of exercise: let not this impression prove barren and unfruitful! Is our admiration and veneration of its holy doctrines, and moral precepts, sincere and ardent; and will they not incline us to "go and do likewise," to ingraft its holy spirit not only into our own heart, but also into that of those about us, and display its fruits in our practice? What a generous mind prizes itself, it will teach others to prize. It is the essence of Christian charity, which grows by exercise, and increases its store by communicating its treasures to others, by "going about and doing good:"—it is the very essence of

Chriſtian charity to ſeek its own improvement, where only it is to be found, in improving others; and to ſeek its own happineſs, where only it is to be found, in making others happy. Have we ourſelves perceived the ineffable beauty of "the truth, as it is in Jeſus," and felt the power of the conſtraining love of Chriſt; and are we not irreſiſtibly led to ſpread abroad theſe bleſſings, and to communicate to all around us that comfort, peace, and joy, which paſs all underſtanding, which the world cannot give, which the world cannot take away?

It is thus we ſhall fulfil the commandment, and "do to others as we would they ſhould do to us." It is thus we are "to love our neighbours as ourſelves." It is thus, and thus only, we can "love one another, as Chriſt alſo hath loved us." It is thus, too, through the mercy of our Creator, and the merits of our Redeemer, ſhall be opened unto us the portals of that everlaſting "city, which hath foundations, whoſe builder and maker is God:" where we ſhall experience that high reward, that only true praiſe, "Well done thou good and faithful ſervant, enter thou into the joy of thy Lord;" where "they that be wiſe ſhall

ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever."

Now to God the Father, who created us, and God the Son, who redeemed us, and God the Holy Ghoſt, who enlightens and ſanctifies us, be aſcribed all praiſe, thankſgiving, honour, and dominion, now and for ever. Amen, and Amen.

# PART IV.

## HISTORY OF THE ORIGINAL EXPERIMENT MADE AT MADRAS — WITH PROOFS AND ILLUSTRATIONS.

## CHAPTER I.

### *Progreſs of this Diſcovery.*

"—ne vulgarem viam ingreſſus, alienis demum veſtigiis inſiſterem."—QUIN.

HAVING ended the expoſition of the ſyſtem of tuition by the ſcholars themſelves, and the detail of the ſubordinate practices, engrafted on that ſyſtem, and conſidered its political, moral, and religious tendency, I have now to produce in a ſeparate compartment, and in their original form, the proofs by which the efficacy of this ſyſtem and the reſult of theſe practices are demonſtrated.

Theſe proofs conſiſt of the records of the Aſylum, and other authentic documents, tranſmitted by the government of Madras to the honourable Eaſt India Company, to the ſu-

preme government at Bengal, and that of Bombay, containing the ſimple tale of the experiment made at the Aſylum of Egmore, with the facts on which it reſts. Theſe will be found not only to form the baſis, but alſo to embrace the ſum and ſubſtance of all that is now taught and done. Such a body of evidence, with ſuch a hoſt of witneſſes, alike reſpectable by their rank, ſtation, and character, and perſonally and intimately acquainted in their official and viſitorial capacity, as preſident, vice preſidents and directors, with the hiſtory of the inſtitution, is ſurely more than ſufficient, independently of any poſterior facts, to authenticate and eſtabliſh the reality and ſucceſs of the experiment made under their ſanction and authority. But when after a lapſe of eleven years there is added to all this the ſpontaneous and unequivocal teſtimony of its own diſciples, "as ſoon as they are of age to ſpeak for themſelves," and even what has been done in this country in proſecution of this experiment, he thinks that the evidence of facts can be carried no further. It is therefore due to this diſcovery that theſe proofs and facts be now collected and arranged in the ſame publica-

tion along with the ſyſtem, the principles, and the practices, which they go to eſtabliſh. If it be as the author fondly imagines that the Madras experiment will form an era in the economy of a ſchool, he is ſolicitous that nothing be deſiderated to authenticate its reality and confirm its genuineneſs. Were theſe original documents and facts ſuppreſſed, as many of them were in the two laſt editions, it is not impoſſible to conceive that, at ſome future period, or in ſome diſtant region of the globe, a queſtion might ariſe in regard to the origin of this mode of tuition, by which one maſter may with the utmoſt facility teach a thouſand and more ſcholars; that it may fare with this diſcovery as it has fared with many former diſcoveries, and that future and foreign writers may ariſe and claim to themſelves what did not originate with them.

I deem it not altogether without its uſe to premiſe by way of introduction a few brief notices of the expectation, which, after the moſt intire and complete ſucceſs of this experiment abroad, I was led to entertain of its reception at home, and of the extreme mortification, that the manner in which it was received, produced on a mind deeply im-

preſſed with a ſenſe of its importance in every point of view to the public and to the individual; and eſpecially as an engine fitted for the inſtruction of the people in morality and religion, and for training them in habits of ſubordination, of induſtry, and of well-grounded attachment to the government, under which they enjoy ſo many bleſſings, the only rational ground of attachment, which they can either feel or comprehend.

I am equally ſenſible and aſhamed of the frequent neceſſity which the taſk, I have undertaken, impoſes on me of ſpeaking in the firſt perſon. When a man engages to ſpeak of what he has thought, felt, and done, he has no alternative without a degree of affectation, which were here miſplaced, or of reticence, which were unjuſt to the cauſe he has in hand. Whatever bears with any force on this diſcovery, I have propoſed to record in this volume; and I truſt, on this ground to ſtand excuſed, if I do not decline fencing this infant diſcovery with the great and high authorities of which it can boaſt, in whatever ſtyle of eulogium their character of my experiment may be expreſſed. Nor would it be altogether uſeleſs, had I time and leiſure for

the narrative, to contraſt with theſe the indifference long ſhown towards it, and the ſtruggles the moſt innocent and inoffenſive diſcovery, may expect to encounter from thoſe who entertain ſentiments the moſt diametrically oppoſite, the one to the other. The one, becauſe a great deal too little has been done; the other, becauſe a great deal too much has been done: for I ſay nothing of that prejudice and ignorance, which never fail to confound, in one indiſcriminate maſs, innovations the moſt innocuous, and the moſt baneful. But to proceed:

On the eve of my return from India to Europe, in conſequence of ill health, the viſitors at the Aſylum, with the ſuperintendance of which I was charged, often addreſſed me in ſuch words as theſe, "Do not tell this in England." Thoſe eſpecially who had lately returned from Europe, when they had themſelves examined the claſſes in rotation ad aperturam libri, in reading, ſpelling, and their religious and other exerciſes, and inſpected the ciphering and copy-books, &c. and alſo the regiſter of the age and admiſſion into the inſtitution of the ſcholars, whoſe progreſs they

had marked, were wont to exclaim, "Tell it not in England. Nobody will believe it, if you do."—And I was frequently reminded of the fate of thoſe who made the firſt reports in England of the feat of ſwallowing the ſword by the natives of India.

I muſt have been compoſed of very extraordinary materials if ſuch prohibitions had not created the reſolution, ſuppoſing it not entertained before, of telling it to England and to the world. Theſe precautions, however, were not entirely without their juſt effect. They ſerved to correct and reſtrain the natural ardour and impetuoſity of a man, inexperienced in the world, when deſcribing an engine, which he had hit upon of ſimple and eaſy conſtruction, fitted for common and popular uſe, and giving that facility, expedition, and economy to the education of youth, which phyſical machinery had often given to the arts and manufactures. If they did not lead me to expect the incredulity of the preſent age, they at leaſt tended to ſtrengthen and confirm my reſolution to take away all ſcruple from the incredulity of future ages: not to hazard in my firſt report thoſe ſpecu-

lations which occupied my thoughts, and which might give room to a contrariety of opinions; but to confine my narration to facts of public notoriety,—witnessed and attested by men first in character, in station, and in respectability.

It did not, however, fully prepare me for the cool and phlegmatic manner, in which my humble and lowly essay was at first received, and the very small degree of notice, which my experiment attracted. If it had not been for the *cheering* of an unknown reviewer, who deigned to notice it, and who seemed to have caught the spirit of the system, but whose * critique I knew nothing of till it was copied, and sent to me by an acquaintance a year after its publication; and for individuals in different parts of the kingdom, who gave a favourable reception to the system, and essayed to follow it up; I might have believed all that was done in India a dream, and myself not yet awaked from the dream, in which I had indulged.

* Ana. Review, January, 1799.

In this ſtate of progreſs, if progreſs it could be called, I took no ſteps ſuited to the emergency, publiſhed no advertiſements, and was wanting to my diſcovery in every thing, but the unſhaken conviction, that time and experience, ſooner or later, at home or abroad, would inevitably bring about all that I had ever imagined of its diffuſion and effect. And it was not till I was again and again told that the facts, which were recorded in regard to the experiment, and the proofs, which were adduced of its unexampled ſucceſs, were, in a great meaſure, loſt to the reader for want of a more particular ſtatement of the principle and auxiliary practices, to which this ſucceſs was attributed. That it was in vain to expect that, without minute details, the ſeveral proceſſes in the economy of the ſchool could be fully underſtood, far leſs carried into execution; and that a diſplay, not only of the immediate advantages ariſing out of this peculiar mode of inſtruction, but alſo of the moral and religious purpoſes, which it was fitted to promote, was neceſſary in order to intereſt the public mind in the diſcovery, and bring it into early and general uſe.

Perfectly ſatisfied, on the one hand, that for the gradual and ſilent progreſs of the diſcovery, and its application to the purpoſes for which it is fitted, the diagram or ſcheme of the Madras School, printed in a ſingle page of my original "Experiment in Education, ſuggeſting a Syſtem, by which a School or Family might teach itſelf under the ſuperintendence of the Maſter or Parent," and here reprinted, would ſuffice; and not doubting, on the other hand, that ſuch an expoſition of the ſyſtem and detail of the practices, along with a developement of the powers by which they acted, and the benefits they were fitted to confer on the individual and ſociety, might contribute to bring it forward at an earlier period than I could otherwiſe hope for, I was under a painful dilemma. On the one hand, I was greatly unwilling to depart from the plain, ſimple, unvarniſhed ſtyle in which I had ſtudied to clothe my original narrative of facts, ſuited to the humble and lowly diſcovery, which had fallen into my hands, and which, like every thing that is natural and true, "is when unadorned, adorned the moſt;" I was unwilling to in-

dulge in any theory in which it may be supposed to have originated, or any speculation in regard to the extent to which it should be carried, and the ends to which it might be applied. To compare the lowliest contrivance in the intellectual and moral world with the loftiest discoveries in the physical and scientific world, I wished to have pursued, with unequal steps, and at the most respectful and awful distance, the classical examples of a Newton, a Franklin, a Lavoisier. On the other hand, I was of myself, and independently of the importunity of the friends of education and religion, inclined not to be wanting in whatever was deemed fitting to bring into immediate notice, and ensure an early diffusion in Europe to the system, which had been accompanied with such distinguished success in India.

It did not require much argumentation to determine my choice. When the heart is touched, the conviction of the head soon follows. It is almost unnecessary to pursue the chain of reasoning to which I was led, and to remark the immense disparity between the discoveries to which I have alluded, and the

humble experiment, which I happened to hit upon, in every thing, except the real importance of their objects and their results. The physical demonstrations addressed to the understanding of philosophers, scholars, and men of science, differ widely from the rudiments of letters and of moral and religious instruction addressed to the heart more than to the head, to men of every rank in life, to the unlearned more than to the learned. Like the Gospel, it is preached to the poor. What is intended for the use of the people must be conveyed in the language of the people.

It might also suggest itself, that it was enough, in the early stage of the discovery, to aim at gaining credit to the extraordinary facts, however authenticated, by which it was attested, and that it would have been unwise to have mingled with it any matter, however important, that was irrelevant to the establishment of its genuineness and reality; that it was expedient to wait till some practical proof was produced in Europe, that the experiment would succeed under other climates and other governments than those of India, and till some impression made on the

public mind might prepare it for the developement of the plans which it involves. The ſimple experiment, innocent and inoffenſive, had difficulties enough from the moſt oppoſite quarters to encounter. It might have been fatal to its early progreſs had the ſtranger preſumed to lift on high its infant head. But when the public mind ſeemed ripe for its reception; when its credentials came to be examined; its authenticity, its object, and its tendency ſcrutinized; it would be criminal to be ſilent; not to preſs, by every ſuitable means, the claims of a ſyſtem fraught, as I conceive, with ſuch important advantages to individuals and to ſociety.

If thus yielding to perſuaſion, to feeling, to argument, or to the occaſion, I have indulged in a higher and a higher tone in my ſubſequent publications; if, in giving vent to the ſentiments I entertain, to the effuſions of a heart deeply impreſſed with the vaſt conſequences of the truths which have been explored, I have offended the chaſte taſte of my claſſic reader, by the minuteneſs of my explanations, by the repetitions in my illuſtrations, by the frequency in inculcating the ſame doctrines, I

muſt beg his indulgence in conſideration of the motives which operate on my mind, and the object which I have in view. There is a chance, in the frequent recurrence of the ſame truths, that one or other paſſage may leave an impreſſion on the mind, or on the heart, of one or other of the various deſcription of readers, to whom this eſſay is addreſſed. It is not like a ſpeculative theory, the ſtudy of which is to commence and to terminate in the cloſet; it is a practical doctrine, which the reader is invited, as he values the welfare of his family, his neighbours, or his country, to carry into effect in real life. While I thus throw off all diſguiſe of ſentiments and opinions on a ſubject which I have long and ſedulouſly ſtudied, and of which I may unwarily have magnified the importance, I will refer him to my primary publication which follows, for a manner, which I conſidered ſuited to that ſtage of the diſcovery, and which he, perhaps, may find more congenial to his judgment, eſpecially if his heart has not yet been engaged by the ſight of the intereſting ſpectacle of a ſchool buſily occupied in the proſecution of this experiment.

For his satisfaction, and for my own gratification, I cannot forbear referring to a specimen of my early communications, see near the close of the ensuing report of 28th June, 1796, "Whether the success, &c.;" and see also the following preface to the first edition of my Experiment, on my arrival in England.

These suggestions, which I studied to be as correct as I could render them, "nec satis scio, nec si sciam, dicere ausim," could not, I thought, be misunderstood, and would sound as if I had said, as I often did in private conversation, "laughing yet speaking the truth," *If you or I live a thousand years, we shall see this system spread over the world.*

As these notices, which I have thought due, of the progress of this discovery may appear little interesting to many of my readers, I shall here detain them no longer than I offer to their attention an argument arising out of the simple discovery now brought forward, relative to a subject of great importance, and of which the importance must be my excuse for introducing it at all in this place.

I look upon this diſcovery, with others of this deſcription, as a refutation of thoſe, who, diſſatisfied with the date aſſigned to the creation of the world by the Moſaic hiſtory, contend for its eternal duration; and I apply to it the words of Archbiſhop Tillotſon, "It is much, if men were from eternity, that they ſhould not find out the way of writing ſooner: ſure he was a fortunate man, who, after men had been ſo eternally dull as not to find it out, had the luck to hit upon it."

# CHAPTER II.

*Republication of the original Experiment, with its Facts, Proofs, and Illuſtrations, entitled,*

AN

# EXPERIMENT IN EDUCATION,

MADE AT

# MADRAS,

Suggeſting a Syſtem by which a School or Family may teach itſelf under the Superintendance of the Maſter or Parent.

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DEDICATED

to the Honourable

THE CHAIRMAN,

THE DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF THE

EAST INDIA COMPANY,

THE PRESIDENT IN COUNCIL OF FORT ST. GEORGE;

AND TO

THE DIRECTORS OF THE MALE ASYLUM AT MADRAS.

PUBLISHED IN 1797.

# PREFACE.

In the education of youth three objects preſented themſelves to my mind: to prevent the waſte of time in ſchool; to render the condition of pupils pleaſant to themſelves; and to lead the attention to proper purſuits. In other words, my purpoſe was to make good ſcholars, good men, and good Chriſtians.

In charge of a new inſtitution, and, by ſituation, free from any bias or trammel that might warp the mind or ſhackle exertion, I tried every method, which a long and earneſt attention to the nature and diſpoſition of youth ſuggeſted, to accompliſh theſe ends to my own ſatisfaction. After many attempts, with various ſucceſs, I reſted in a ſyſtem, ſurpaſſing, in its effect, any expectation I had formed, and "far exceeding the moſt ſanguine hopes" of the directors of the inſtitution, and others intereſted in the event.

The experiment, thus made at Madras, has appeared to thoſe, who have witneſſed the reſult, convincing and deciſive in regard to charitable eſtabliſhments; and the plan of education, there adopted, has, after the experience of ſeveral years, been, by thoſe whoſe opinions are likely to have the greateſt weight, recommended to ſimilar eſtabliſhments. How far ſuch a ſyſtem will apply to education in general, may be inferred from the tenour of the following report. That further and ſimilar trials may be made, and the ſucceſs, in every inſtance, aſcertained by experience, is the aim of this publication.

# INTRODUCTORY DOCUMENTS.

*The following Documents were thought neceſſary to give authenticity and weight, as well as to form an introduction, to the original Eſſay.*

Feb, 10th, 1796.

Lord Hobart preſents his compliments to Dr. Bell, and has the pleaſure to acquaint him that he has read with much attention the extracts from the Reports of the Male Aſylum, which he tranſmitted to him, and is of opinion that the ſyſtem is ſo good, and ſo well calculated to promote the purpoſes of education in general, but more particularly in eſtabliſhments ſimilar to that which has evidently derived ſuch important advantages from it, that he conſiders its promulgation to the public might be attended with the moſt beneficial effects.

EXTRACTS *of* GENERAL LETTERS *from the Government of Fort St. George to the Honourable the Court of Directors of the Eaſt India Company, in the Military Department.*

1793, Jan. 30th. Para. 77. We have the honour to ſend in the packet copy of a letter from the Directors of the Male Orphan Society, with the annual report of the ſtate of the inſtitution and its funds, a return of the boys on the foundation, and a copy of the regulations of the ſchool, as they have been lately enlarged and improved.

Para. 78. We think it due to the Rev. Dr. Bell, who ſuperintends the education of the boys, to obſerve, that his unremitting zeal and attention to the objects of the truſt committed to him deſerve our particular approbation.

1794, Feb. 18th. Para. 110. In the 46th para. of this addreſs we have referred your Honourable Court to the report tranſmitted from the directors of the Male Aſylum, relative to the riſe and progreſs of that inſtitution; and, as this ſubject is now fully before

you, we think it a juſtice due to the Rev. Dr. Bell to teſtify our approbation of the zeal, ability, and ſucceſs, with which he has conducted the ſchool belonging to this charity, for more than four years, entirely correſponding to the diſintereſted motives which induced him to undertake the charge, and uniformly to decline all proffered ſalary for the taſk.

1796, Aug. 16th. Para. 23. — — —

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We have often had occaſion to notice the meritorious conduct of Dr. Bell in his management of the School for Male Orphans (of which he has had the charge from its firſt inſtitution to the preſent time), as well as in his general character, which has been at all times exemplarily correct. And here we muſt obſerve, that the extraordinary degree of ſucceſs which has attended the mode of education introduced by him, *has gone beyond all expectation*, and does him the higheſt credit. But this will be better known by a reference to the papers, of which we have the honour to ſend a number in the packet. And in recommending them to your con-

ſideration, and the author to your favour, we do no more than common juſtice exacts from us, and what we are well aſſured, *both* will be found moſt particularly to *merit*.

COPY *of a* LETTER *to the Honourable Sir* JOHN SHORE, *Bart. Governor General, in Council, at Fort William.*

Dated 6th Aug. 1796.

HONOURABLE SIR,

THE Military Male Orphan Aſylum, having flouriſhed under a ſyſtem of tuition *altogether new*, we are deſirous of diffuſing, eſpecially in India, the report of its progreſs and preſent ſtate, and the mode of teaching practiſed there, with a view to extend any benefits which may ariſe from this ſyſtem amongſt that claſs of children to whom it ſeems peculiarly adapted.

We have therefore the honour of tranſmitting a copy of the Rev. Dr. Bell's laſt report of the ſchool, extracted from the records of the inſtitution, which we recommend as deſerving the attention of thoſe who

intereſt themſelves in the education and welfare of the riſing generation.

We have the honour to be, with reſpect,

Honourable Sir,

Your moſt obedient, humble ſervants,

(Signed) HOBART,
ALURED CLARKE,
EDWARD SAUNDERS,
E. W. FALLOFIELD.

The counterpart to the government of Bombay.

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The following are the Report and Papers to which a reference is made above.

# LIST OF PRESIDENT, &c.

## PRESIDENT,

The Right Honourable the Governor of Fort St. George.

## THE VICE-PRESIDENTS,

The Members of Council, and Commander in Chief.

## DIRECTORS,

The Chaplains,
The two Churchwardens,
The Military Secretary,
The Civil Secretary,
The Military Auditor General,
The Commandant of Artillery,
The Chief Engineer,
The Adjutant General of the Army,
The Quarter Maſter General of the Army,
The Phyſician General,
The Adjutant General, or Deputy Adjutant General, of his Majeſty's Troops,
The Commiſſary General of Stores,
The Town Major.

## DIRECTORS CHOSEN,

Mr. Andrew Roſs,
Mr. William Webb,
Mr. Cockburne,
Mr. Kinderſley,
Mr. Sewell,
Major General Brathwaite,
Colonel Sydenham.

TO THE RIGHT HONOURABLE

# LORD HOBART, PRESIDENT,

THE

# VICE-PRESIDENTS, AND DIRECTORS,

OF THE

# MALE ASYLUM.

In compliance with the direction of the committee nominated to take into conſideration the remarks I took the liberty to offer in regard to the reviſion of the code of regulations for the Male Aſylum, I have the honour to ſubmit to your lordſhip, the vice-preſidents, and directors, a ſhort recital of the mode of teaching practiſed at this ſchool. In following the inſtructions of the committee, it is my wiſh to recount, in the plaineſt terms, the economy of this ſchool, that the ſcheme of education, which has frequently been honoured with your approbation, may be ſo marked out, as to enable you, in future, to make ſuch uſe of it as may be thought moſt conducive to the well-being of this inſtitution.

I have taken the liberty to premiſe a very brief ſtatement of the foundation of this ſeminary, for the ſake of thoſe who may wiſh to trace it to its origin, and be informed of its chief object.

It will be noticed, that the moſt part, if not the whole, of the following plan is gradually developed in the ſeveral reports entered on your minutes, which I have had the honour to make to this ſociety. In theſe are to be ſeen the origin and progreſs of thoſe meaſures which, as often as they have been found to ſucceed on a fair and full trial, have been adopted, and are incorporated into the ſyſtem which has ſome time been eſtabliſhed. In theſe is recorded the manner in which it has been attempted to "lay a ſolid foundation for this fabric, to eſtabliſh ſuch a work as may deſerve to be permanent, and to give it that form and conſiſtency which time and experience can alone produce for any human inſtitution; and which, when attained, can only be ſecured by wiſe precautions and ſalutary checks." In theſe are to be traced "the gradual and ſecure ſteps" by which this object has been proſecuted, "according to the capacity, ability, and diſpoſition of the maſters or

uſhers, and according to the aſſiſtance I could derive from the ſcholars acting as teachers."—Report, 1ſt Jan. 1795.

The Honourable the Court of Directors having, "in their general letter of the 14th March, 1786, been pleaſed to teſtify their approbation of the plan eſtabliſhed at Calcutta for the education of the orphan children at that ſettlement, and to order that it ſhall be adopted at Madras," the Honourable the Preſident in council at Fort St. George, recommended, in a letter of 27th June 1787, to the miniſters and churchwardens to eſtabliſh a ſimilar inſtitution for the male orphans on the coaſt of Coromandel. An eſtabliſhment had been already formed, under the patronage of Lady CAMBELL, for the education and maintenance of female orphans.

At a veſtry, held on the 13th July, 1787, for this purpoſe, a committee was formed to digeſt a plan for the education and maintenance of the orphan and diſtreſſed male children of the European military on this eſtabliſhment, conformably to the recommendation of government.

The committee, having previouſly obtained

a return of the probable number of boys who might be the objects of the propoſed eſtabliſhment, and having calculated the probable expenſe, formed upon the experience of the actual coſt of ſupporting thoſe ſeminaries already eſtabliſhed on the coaſt (the charity ſchools at the Preſidency, Tritchinopoly, &c.), propoſed that one half of this expenſe ſhould be defrayed by the Company, and the other by the community by voluntary ſubſcription. The Preſident and Council were pleaſed to limit this proviſion, for the preſent, to the ſupport of an hundred orphans; and to appropriate Egmore redoubt for the uſe of this eſtabliſhment.

The ſchool was opened in the year 1789, when, at the requeſt of the committee for forming the Male Aſylum, I entered upon the charge of this charitable inſtitution.

To be more particularly uſeful in my ſtation, than I could otherwiſe be, was my motive for engaging in this arduous taſk.

Upon men advanced in years, and confirmed in their habits of thinking and of living, it is always difficult to make any great impreſſion, ſo as to produce a change or work

a reformation; and perhaps this difficulty is increaſed in foreign parts. But in the inſtruction of youth the caſe is far otherwiſe. Here is a field for a clergyman to animate his exertion, and encourage his diligence. Here his ſucceſs is certain, and will bear proportion to the ability he ſhall diſcover, the labour he ſhall beſtow, and the means he ſhall employ. It is by inſtilling principles of religion and morality into the minds of the young that he can beſt accompliſh the ends of his miniſtry. It is by forming them to habits of diligence, induſtry, veracity, and honeſty, and by inſtructing them in uſeful knowledge, that he can beſt promote their individual intereſt, and ſerve the ſtate to which they belong—two purpoſes, which cannot, in ſound policy, or even in reality, exiſt apart.

It has long been ſaid, that the half-caſt children of this country ſhew an evident inferiority in the talents of the head, the qualities of the mind, and the virtues of the heart. I will not enter into the queſtion, how far government, or climate, and perhaps complexion as connected with climate, influence the character of the human race. Whatever may be the opinion on theſe heads, I believe that the

effect of education will not be denied. All, however, will not allow the ſame influence to this cauſe as thoſe who have had frequent occaſion to witneſs its effects in different ſituations. I think I ſee, in the very firſt maxims which the mothers of theſe children inſtil into their infant minds, the ſource of every corrupt practice, and an infallible mode of forming a degenerate race.* To reſcue theſe boys from this condition, if poſſible, were an object worthy of the utmoſt ambition. The difficulties, which preſented themſelves to my

* "The ſchool bids fair to preſent to me the ſole reward I have ſought of all my labours with my young pupils, by giving to ſociety an annual crop of good and uſeful ſubjects, many of them reſcued from the loweſt ſtate of depravity and wretchedneſs. If the ſpirit I have tried to infuſe into the minds of our youths do not evaporate, I deſpair not of proving, to the obſervant ſpectator, that it is the perverſion of every right principle of education which has hitherto, more than any other cauſe, ſtampt the characters of the half caſt children. Suppoſe only deceit and trick, taught by the parent, who has generally the charge of the infant mind, as well by example as by precept, and you will readily imagine the conſequence. To correct this radical error will ever be the moſt difficult part of my taſk; and it is therefore I have bent my utmoſt endeavours to root out this perverſity." Extract of letter, dated 15th June, 1794, to George Dempſter, eſq. of Dunichen, M.P.

mind, were ſufficient to ſtimulate the utmoſt exertion. The prejudices entertained on this ſubject were not the leaſt; and ſtill more the chance that many of thoſe youths, when reclaimed or trained in good habits, would again fall into ſuch company as would corrupt the beſt morals, and keep up the notion, that the fault lay in the nature of the children, rather than the condition in which they were placed. Under all theſe circumſtances, however, the expectation I entertained of ſucceſs ſeemed to me to deſerve the ſacrifice, and to warrant the attempt, I was willing to make by way of experiment; for I did not, at the outſet, foreſee that I ſhould bring myſelf to devote ſo many of my years to this work.

The hiſtory of the ſchool of the Male Aſylum, from its firſt eſtabliſhment, is a detail of difficulties. Among the teachers every thing was to be learnt relative to the conduct of a ſchool. The boys were, in general, ſtubborn, perverſe, and obſtinate; much given to lying, and addicted to trick and duplicity. And thoſe, who were ſomewhat advanced in age, or had made any progreſs in reading or writing, were, for the moſt part, trained in cuſ-

toms and habits incompatible with method and order. Among theſe, however, there were happily ſeveral who were induſtrious and attentive in a high degree; and would have taught themſelves writing and arithmetic at any ſchool, at which they had happened to be placed.

I ſoon found that, if ever the ſchool was to be brought into good order, taught according to that method and ſyſtem which is eſſential to every public inſtitution, it muſt be done either by inſtructing uſhers in the economy of ſuch a ſeminary, or by youths from among the pupils trained for the purpoſe. For a long time I kept both of theſe objects in view; but was in the end compelled, after the moſt painful efforts of perſeverance, to abandon entirely the former, and adhere ſolely to the latter. I found it difficult beyond meaſure to new model the minds * of men of full years;

* "It is a more difficult taſk to train uſhers—men grown up in different habits, and drawn from occupations widely different, to that knowledge, order, method, and inflexible, but mild diſcipline, eſſential to the right conduct and juſt improvement of their pupils. And it is not leſs difficult to inſpire them with that conſtant and earneſt attention to the conduct and behaviour of the boys, which is neceſſary to wean their infant minds from the pernicious maxims and

and that whenever an uſher was inſtructed ſo far as to qualify him for diſcharging the office of a teacher of this ſchool, I had formed a man who could earn a much higher ſalary than was allowed at this charity, and on far eaſier terms. My ſucceſs, on the other hand, in training my young pupils in habits of ſtrict diſcipline and prompt obedience exceeded my expectation; and every ſtep of my progreſs has confirmed and rivetted in my mind the ſuperiority of this new mode of conducting a ſchool through the medium of the ſcholars themſelves.

One of my firſt eſſays, for I thought nothing beneath my attention that was to promote the welfare of the riſing generation, and perhaps eſtabliſh a ſeminary of public utility for ages to come, was to inſtruct beginners in the alphabet. I had, at firſt ſight of a Malabar ſchool, adopted the idea of teaching the let-

habits of their earlieſt youth, and the contagion of evil example; and to inculcate upon them, at every turn, as occaſion offers, the value of truth, rectitude, honeſty, morality, and religion, both as affording them the beſt chance of ſucceſs in this life, and enſuring the certainty of happineſs in the future ſtate."—Report, 1ſt Jan. 1795.

ters in ſand ſpread over a board or bench before the ſcholars, as on the ground in the ſchools of the natives of this country; a practice which, by the bye, will elucidate a paſſage * in holy writ better than ſome commentators have done. But till I had trained boys whoſe minds I could command, and who only knew to do as they were bidden, and were not diſpoſed to diſpute or evade the orders given them, I could not fully eſtabliſh this ſimple improvement, which has ſince recommended itſelf to every perſon who has ſeen it. The ſame obſtacles I found in every attempt I made to give the ſhape and form of method to this ſchool, to adopt ſuch practices as were eſtabliſhed in the beſt regulated ſeminaries, and to introduce, as I went along, ſuch as appeared to me improvements in the uſual mode of inſtruction.

The advantages of teaching the alphabet, by writing the letters with the fingers in ſand, are many. It engages and amuſes the mind, and ſo commands the attention, that it greatly facilitates the toil, both of the maſter and

* "Jeſus ſtooped down, and with his *finger* wrote on the ground." John viii. 6.—We ſee here every day cuſtoms and practices illuſtrative of the Scriptures.

ſcholar. It is alſo a far more effectual way than that uſually practiſed, as it prevents all learning by rote, and gives, at the inſtant and in the firſt operation, a diſtinct and accurate idea of the form of each letter, which in another way is often not acquired after a long period, and after a conſiderable progreſs in reading, as may be ſeen in thoſe who write letters turned the wrong way, and other inſtances familiar to every one. It likewiſe enables them, at the very outſet, to diſtinguiſh the letters of a ſimilar caſt, ſuch as b, d, p, and q, the difficulty of which is known to almoſt every perſon who has taught or learnt the alphabet as it is commonly taught and learnt. While it thus removes every obſtacle which at firſt puzzles beginners, and interrupts their progreſs, it at the ſame time forms the beſt preparation for the enſuing branch of their education—writing.

Experience has evinced here the ſucceſs of theſe meaſures, and I am perſuaded the experiment will never fail, when it is fairly made, and with juſt attention to circumſtances. But I am often told it will not be believed that children are taught as is done at this ſchool, and make a progreſs ſo far beyond

what is uſual in the ſame time. When one of our maſters had his ſon entered laſt year into this ſchool, he came, after a while, and told me, that the boy could not learn his alphabet in the manner practiſed in the ſchool, and he would be obliged to me to allow his ſon to be taught after the common mode. My reply was, I have long ſeen that all the boys educated here learn their alphabet far ſooner and better in this way; but I know that your ſon, and moſt men's own ſons, cannot be taught like other children; go and give your own directions as to his education, only let there be no interference with the other boys. In about a fortnight he came to me again, and requeſted I would allow the boy to be taught as the other boys, and along with them. My anſwer was, Do as you pleaſe with your ſon, only let there be no interference with the other ſcholars. It was all I wanted, that he ſhould prove, by experiment, that no other mode, which he could try, was ſo eaſy, ſo pleaſing, or ſo ſucceſsful, either for the ſcholar or the teacher. I am particular in theſe points, becauſe I am often told, by thoſe who viſit this ſchool, that they believed it impoſſible to teach children to read and write

as theſe do in the courſe of twelve months; and that it will not be believed if reported in Europe.

The ſame manner of writing on ſand is practiſed with the double letters and words of two letters. In like manner the digits and numbers are taught. Then the ſcholar proceeds as uſual till he begins diſſyllables, when he is never allowed to pronounce two ſyllables together till he has gone through the child's firſt and ſecond books, and a ſpelling book. The advantage is manifeſt; for the moment you allow the ſcholar, he will put the ſyllables together and pronounce the word at once; to which, indeed, every learner is of himſelf diſpoſed. The only difficulty is, to teach them to read ſyllables by themſelves, and words by themſelves, and not a whole ſentence at once, as many boys, who have come to this ſchool after ſome progreſs, do. And in this caſe they make continual blunders, not only in the beginning and middle, and eſpecially the termination of words; but alſo conſtantly miſtaking one word for another, leaving out and introducing words at random. It is on this account that the ſcholar is not allowed, for ſome time after he reads a word at once, to join two words

together, as in the uſual mode of ſpeaking and reading, but is directed to pauſe awhile at the end of every word; and whenever he miſtakes any word, he muſt read it by ſyllables, as thus, "com-men-da-ble." So much for the firſt minutiæ, which I have detailed as a ſpecimen. Were I to purſue this ſubject through all its ſtages I ſhould fill a volume.

Let me only obſerve, that when a boy begins to write, ſimilar attentions are paid at the outſet, and all along. For example: every ſcholar is made, at the firſt, to rule his own paper: and this he is at once taught to do as well as any maſter. No teacher, or other perſon, is ever allowed, at any time or under any pretext, to write a ſingle letter in the ſcholar's copy, or ciphering, or other book, but himſelf. And, as ſoon as can be, he muſt make his own pen, and do every thing for himſelf, with the direction only of a teacher. The difficulty of preventing maſters, who have had all theſe things done for them at ſchool, from doing them themſelves inſtead of teaching their pupils to do them, is wonderful to me, when I reflect upon it after the event. A detail of the obſtacles, which were experienced from this quarter, to every ſtep of the progreſs in im-

provement of this ſchool, would diſplay the moſt uſeful leſſons of the baleful effects of that prejudice and cuſtom, the univerſal law of this country, which will not allow a man to attempt any thing but what has been done before by his forefathers.

At the eſtabliſhment of the ſchool there were appointed a ſchoolmaſter and two uſhers, the former with a ſalary of twenty pagodas, the latter of fifteen pagodas each a month. At this time I found every thing wanting which properly conſtitutes a ſchool, except exemplary manners, and a great degree of external decency and inoffenſive qualities in the teachers. The boys were not arranged into claſſes; or, if any of them were, it was told to me that they could not be taught to take their places in the claſſes, nor the beginnings and endings of their daily leſſons; and that they would often do no more than ſay one leſſon a day, and ſometimes only in two or three days. I deſired one of the uſhers to ſhew me the claſs which he thought could be taught none of thoſe things as I directed. And as I found his habits of education and of thinking were altogether thoſe of the country, I told him I would convince him that

what I required could be done with facility. That though there would be ſome difficulty in the firſt attempt, yet I would engage to do with theſe boys, in one hour, what I had required of him in one day. Accordingly I deſired him to attend me with them in my room; and, placing my watch on the table, finiſhed in one hour the taſk I had preſcribed of five leſſons for one day; and taught them, at the ſame time, what I had been told was impoſſible, to take their places in order in the claſs.

Each boy writes in the firſt page of his copy, or other book, ruled for the purpoſe, from the largeſt to the ſmalleſt hand, a line of each; when the teacher, on comparing this ſpecimen with his former book, ſingles out that hand which it is fitteſt the ſcholar ſhould write. The boy then copies, in the next page, an example of that hand in theſe words: "This hand I am to keep to in writing throughout this book; and ſhould I deviate from this rule wilfully and through careleſſneſs, I am to be brought to puniſhment according to the regulations of this ſchool." And in the books of ciphering this ſample page contains the ſigns in arithmetic, inſtances of the different

ways in which they are uſed, and fractional numbers expreſſed; ſo that the learner may never be at a loſs for the pattern by which he is to go.

Every day he puts down in his books, with a pencil or otherwiſe, the day of the month, at the termination of his day's taſk. And, on a page at the end of his book, he daily regiſters the number of leſſons ſaid, pages written, ſums wrought, taſks performed, &c. &c. &c. which the teacher compares with what he did the day before, and what the other boys do; and, at the end of each month, theſe are all added by the ſcholar, and compared by his teacher with the former month, and what has been done by others in ſchool.

In all this there is nothing but what is ſimple, eaſy, and beautiful. The teacher of every claſs, and his aſſiſtant, are anſwerable that, in the performance of the daily taſks, one ſingle, invariable rule be obſerved; and it is rendered familiar by daily practice to every boy in the ſchool, who is made ſenſible of its utility and advantage. The nice ſenſibility among the teachers, when the leaſt error is detected, is aſtoniſhing, and almoſt always ſuperſedes the neceſſity of puniſhment.

The ſchool is thus rendered a ſcene of amuſement to the ſcholar, and a ſpectacle of delight to the beholder; from which I feel it will be difficult for me to wean my mind. And ſuch is the effect, that, in a late report I had from one of the maſters, it was ſaid that the boys were now all of them ſo familiar with, and ſo inſtructed in, the ſyſtem, and felt it ſo well calculated to promote their welfare, to advance their learning, and to preclude puniſhment, that they did not require looking after, as they of themſelves habitually performed their daily taſks. But this muſt be received with a grain of allowance, as I have ever obſerved, that the ſmalleſt inattention to the preſervation of any part of the ſyſtem occaſions a proportional falling off.

The ſyſtem of the ſchool may be ſeen in the following ſcheme:

*Maſters of the Male Aſylum.*

FRANCIS JOHNSON, the ſchoolmaſter, has a general charge.

RICHARD TAYLOR has a general charge in one of the ſchool rooms.

JAMES BLOOD has charge out of ſchool.

When the ſalary of men capable of teaching this ſchool would not be leſs than 30 or 50, or even 100 pagodas a month, theſe maſters receive only 5, 10, and 15.

None of the maſters have made a progreſs in letters equal to the boys in the firſt claſs. Their duty is not to teach, but to look after the various departments of the inſtitution; to obſerve that the daily taſks are performed; to take care of the boys in and out of ſchool; and to mark any irregularity, inattention, and neglect, among the teachers or the ſcholars: and I have great reaſon to be pleaſed with the fidelity, diligence, and attention, with which theſe offices are performed.

William Smith, a youth of ſeventeen years of age, attended the embaſſy to Tippoo Sultaun, when the hoſtage princes were reſtored, and went through a courſe of experiments (ſee his letters) in natural philoſophy in the preſence of the Sultaun; and was detained nineteen days by the Sultaun, after the embaſſy had taken leave, to inſtruct two of his arz begs (lords of the requeſts) in the uſe of an extenſive and elegant philoſophical and mathematical apparatus, preſented to him by the government of Madras.

Boys of twelve years of age have been inſtructed in arithmetic vulgar and decimal, book-keeping, grammar, geography, geometry, menſuration, navigation, and aſtronomy.

Several boys of twelve years of age, and only two years in the ſchool, have learnt arithmetic, as far as vulgar fractions, grammar, and geography.

Boys of nine years of age, and only two years in ſchool, have learnt grammar and geography.

Charles Hancock, a boy of fourteen years and one month, has aſſiſted in teaching the firſt claſs, with diligence and ſucceſs, for a year.

Stevens, a boy of fourteen years and three months, has, for the ſame time, taught the ſecond claſs of twenty-eight boys, who are inſtructed in geography, grammar, arithmetic as far as vulgar fractions, with great ability and ſucceſs. This youth has the ſole charge of this claſs, with the aſſiſtance only of the boys of the firſt claſs, who each in rotation act under him for a day.

Friſkin, of twelve years and eight months, with his aſſiſtants of ſeven, eight, nine, and eleven years of age, has taught boys of four,

## DIAGRAM of the Claſſification, &c. of the MALE ASYLUM, with the Teachers and Aſſiſtants.

| Claſs. | Teachers. | Age. | Time in ſchool. | Aſſiſtants. | Age. | Time in ſchool. | No. of Boys in each claſs. | Total. | DAILY TASKS. |
|---|---|---|---|---|---|---|---|---|---|
| | | Y. M. | Y. M. | | Y. M. | Y. M. | | | |
| 1 | Char. Hancock | 14 1 | 6 7 | Tho. Adamſon | 11 11 | 4 6 | 34 | .... | Enfield's Speaker, Bible, Spectator, Writing, Arithmetic vulgar and decimal, Book keeping, Grammar, Geography, Geometry, Menſuration, Navigation, and Aſtronomy.* |
| 2 | Geo. Stevens . | 14 3 | 7 4 | ..... | ..... | ..... | 25 | .... | Enfield's Speaker, Bible, Spectator, Writing, Arithmetic, and Grammar. |
| 3 | Wm. Faulkner | 12 8 | 7 2 | ..... | ..... | ..... | 25 | .... | Enfield's Speaker, Teſtament, Spectator, Writing, Arithmetic, and Grammar. |
| 4 | Rob. Kentiſh . | 11 6 | 3 7 | ..... | ..... | ..... | 11 | .... | Select Stories, Writing, Arithmetic, and Tables. |
| | | | | | | | | 95 | |
| 5 | John Friſkin | ..... | ..... | James Shaw.. | 11 3 | 4 4 | 12 | .... | Teſtament, Writing, and Tables. |
| 6 | has charge | ..... | ..... | Wm. Lantwar | 11 6 | 6 3 | 9 | .... | Spectator, Writing, and Arithmetic. |
| 7 | of the reſt of | ..... | ..... | Wm. Anchant | 9 8 | 5 8 | 9 | .... | Pſalter, Writing, and Catechiſm. |
| 8 | | ..... | ..... | Fr. Lawrence. | 9 0 | 5 10 | 9 | .... | Spelling-book, Writing, and Catechiſm. |
| 9 | | 12 8 | 7 4 | Rich. Steele.. | 7 9 | 1 6 | 9 | .... | Child's Second Book, Stops, Marks, and Hymns. |
| 10 | the ſchool | ..... | ..... | Tho. Jones... | 9 7 | 5 5 | 10 | .... | Child's Firſt Book and Figures. † |
| 11 | | ..... | ..... | John Gore ... | 9 2 | 2 2 | 16 | .... | Monoſyllables. † |
| 12 | as follows. | ..... | ..... | T. H. Morris. | 8 9 | 2 8 | 17 | .... | Great and Small Alphabet. † |
| | Under the charge of John Friſkin ..... | | | | | | | 91 | |
| | Teachers ..... | | | | | | | 14 | |
| | Total 24th June, 1796 ..... | | | | | | | 200 | |

* In regard to ſeveral of theſe ſciences, nothing more is meant, in general, than that ſome of the boys, for whom it may ſeem eligible, are initiated in their firſt elements; ſo that if their future deſtination, or profeſſion, or ſituation, require it, they may hereafter be able to build on the foundation which has been here laid.

† An additional number of boys lately admitted on the Foundation throws ſo many ſcholars into the lower claſſes.

five, and ſix years, to read the Spectator diſtinctly, and ſpell every word accurately as they go along, who were only initiated into the myſteries of their A, B, C, eight months before, and have read the Child's Firſt and Second Books twice over, and gone through two ſpelling books, the Pſalter, a great part of the Old Teſtament, and all the New; and who can make numbers with their fingers in the ſand to one thouſand; and who have learnt hymns, ſtops and marks, catechiſm, tables in arithmetic, and to write.

This boy has been employed in teaching the lower claſſes for two years; and his department in the ſchool was firſt brought to that form which I had ſet my mind upon; and has ever ſince been uniformly conducted with great attention and effect.

Many of the boys write an excellent hand, and all of them learn to write well. Their books are all fair; and ſome of the boys copy charts, &c. wonderfully for their age; and make globes for themſelves, by which they teach one another the firſt principles of geography and aſtronomy.

There is ſcarce a boy, unleſs retained as a teacher, now left on the foundation of this

ſchool more than twelve years of age. There is a conſtant demand for boys grown up to a juſt age and ſize, for apprentices, and a choice of maſters and of employment for ſuch boys.

Out of the complement, to which this ſchool was heretofore reſtricted, of an hundred boys on the foundation, there have already been bound out no leſs than ſeventy-four boys, who, at an average, were each of them leſs than twelve years of age when bound out, and had been each, on an average, leſs than four years in ſchool.

Every perſon has obſerved how much time is uſually trifled away by children in ſchool; and no one will doubt of the advantage which would be gained by preventing this unprofitable waſte of time; nor would any one but wiſh that his ſon ſhould be inſtructed in ſuch a manner as would employ all, or the greateſt part, of the time he ſpends in ſchool uſefully, provided this can be done, and the ſchool not rendered more irkſome to the ſcholar. All this I have had in view, and had formed a reſolution, notwithſtanding my ill health, not lightly to quit this charge until I had made every

effort, within the compaſs of my abilities, to accompliſh theſe points.

So many teachers, each having only the tuition of ſuch a number of boys as he can at once have under his eye, and within his reach, command a conſtant and perpetual attention on the part of the ſcholar. In moſt ſchools, the want of this perpetual agency on the part of the maſter is attempted to be ſupplied by a ſyſtem of terror. But the fear of puniſhment has neither ſo conſtant nor ſo certain an operation; and the one mode is as far ſuperior to the other, as the prevention of delinquency is preferable to the puniſhment of delinquents. Beſide, the maſter, who has a number of claſſes under his ſole charge, cannot always diſtinguiſh between the deficiency which ariſes from want of capacity and memory, and that which is owing to idleneſs and inattention; though the latter of theſe only ſhould be treated with aſperity. The buſineſs of our little teachers (and they perform it to admiration) is not to correct, but to prevent faults; not to deter from ill behaviour by the fear of puniſhment, but, by preventing ill behaviour, to preclude the uſe of puniſhment.

The utmoſt benefit ariſes from the conſider-

ation, that the teachers being ſo young have no means of influence by which they can deter or prevent thoſe over them, or their ſchoolfellows, from noting and remarking their omiſſions or commiſſions of every kind. A ſingle maſter, when employed as a teacher, by neglecting his duty interrupts the whole ſchool in ſucceſſion, and often throws the ſcholars back as they paſs through his hands. And as the maſters cannot ſo readily be brought to interfere with the taſks of one another, or to put one another right; ſo amongſt them jealouſies continually ariſe, and they often connive at the neglects of each other. Beſides, an indifferent uſher often remains an incumbrance upon the ſchool, whom you cannot readily get rid of, and ſtill leſs readily fill up his place when he has left you. But, amongſt our pupils, there is no heſitation in degrading a teacher who fails in any of the taſks required of him, and making trial of another, till, by repeating the experiment, you find ſuch as will beſt ſuit your purpoſe. After this manner the ſchool teaches itſelf; and, as matters now ſtand, the ſchoolmaſter alone is eſſentially neceſſary at this ſchool. He has the charge of the daily diſburſements and monthly expenſes under the

treaſurer, and is to attend the ſchool and to maintain the rigid obſervance of all its rules.

" It will ſcarcely be believed how much attention, diligence, and uniform perſeverance, theſe youths" (the teachers) " diſplay, and how much readier, eaſier, and greater, the progreſs of the ſcholars is under the mode of tuition which they follow, and with which alone they are acquainted, than under the delays and loſs of time incident to the common modes of conducting the ſchools which I have had occaſion to ſee. The motives which operate upon them are more powerful than thoſe you can employ with grown men. In boys the ſlighteſt inattention is immediately detected, and corrected as ſoon as detected. An order once given is carried into effect without heſitation and without difficulty. The countenance of a ſuperior, the ſlighteſt rewards, and the fear of puniſhment, for puniſhment is ſeldom neceſſary, have a perpetual and inſtantaneous effect." Report, 1ſt Jan. 1796.

The great advantage of the ſyſtem is, that you have a teacher and an aſſiſtant for every claſs, who have not yet begun their career of

pleaſure, ambition, or intereſt; who have no other occupation, no other purſuit, nothing to employ their minds, but this ſingle object. Add to this, that your aſcendancy and dominion over the young mind is complete, and eaſily maintained; that theſe children can only do what is aſſigned them to do, and ſucceed the better in teaching others, becauſe they themſelves know no more than what is level to the capacities of their pupils, and therefore loſe no time in teaching what is beyond the comprehenſion of their ſcholars, which is often no ſmall impediment and hinderance of education.

Beſide all this, every claſs is paired off into tutors and pupils; ſo that a boy has always an inſtructor at his elbow, who is, in the firſt inſtance, anſwerable for his progreſs, then the aſſiſtant, then the teacher, then the ſchoolmaſter, and laſt of all the ſuperintendent, whoſe ſcrutiniſing eye muſt pervade the whole ſyſtem, whoſe active mind muſt give it energy, and whoſe unbiaſſed judgment muſt maintain the general order and harmony.

The rule of the ſchool is (for ſuch is our language), that no boy can do any thing right

the firſt time; but that he muſt learn, when he firſt ſets about it by means of his teacher, ſo as to be able to do it himſelf ever after.

When the generality of theſe teachers and aſſiſtants have ſpent a year in that character, they return to their place in the ſchool. Their progreſs next year is beyond what it would have been had they not taught themſelves when they taught others.

By theſe means a few good boys, ſelected for the purpoſe, as teachers of the reſpective claſſes, form the whole ſchool, teach their pupils to think rightly, and mixing in all their little amuſements and diverſions, ſecure them againſt the contagion of ill example, or the force of ill habits; and, by ſeeing that they treat one another kindly, render them contented and happy in their condition.

The conſequence has been, that the black book (as the boys call it), or regiſter of offences and ill behaviour, which is regularly kept and examined once a week, is now of ſuch a ſort, that, for months together, it has not been found neceſſary to inflict a ſingle puniſhment upon any of the culprits.

"In almoſt every caſe of ill behaviour I

make the boys themſelves judges of innocence or guilt, and have never had reaſon to think their deciſion partial, biaſſed, or unjuſt, or to interfere with their award otherwiſe than to remit or mitigate the puniſhment, when I have thought that the formality of the trial and of the ſentence were ſufficient to produce the effect required—the amendment of the culprit, and the deterring of other boys from the ſame practice." Report, 1ſt Jan. 1796.

When a bad, lying boy comes to ſchool, the teacher of the lower claſſes muſt find a good boy to take care of him, teach him right principles like the other boys, treat him kindly, reconcile him to the ſchool, and render him happy, like the reſt, in his ſituation, and in his ſchool and playfellows. It is no leſs beneficial to the commonweal, that whenever a boy behaves ill, and loſes his name with you, the boys to whoſe minds you give the lead, behave in the ſame manner you do to him; and whenever he ſhews any degree of that obſtinacy which it was ſo long and ſo difficult to eradicate from theſe children, they even refuſe to admit him as their playfellow, and chaſe him down, till he is brought to his

ſenſes and to good conduct, far more ſucceſsfully than by the ſevereſt puniſhment inflicted in ſchool, but diſregarded, or even gloried in, out of ſchool.

"It is particularly to be noticed that the boys, formerly called *bad boys*, are almoſt all of them made to attend by the watchfulneſs of their ſchool-fellows, which before could not be effected by the ſeverity of the uſhers, not always judicious and uniform. And nothing pleaſes me ſo much as to obſerve that in proportion as the improvement of every branch of education goes on, and the diſcipline is rendered more and more rigid, puniſhment becomes leſs and leſs neceſſary; and leſs and leſs frequent." Ann. Report, 1ſt Jan. 1795.

In all this, however, a great deal depends on every boy in the ſchool being ſenſible (for every one of them has a judgment of his own) that you have in view only their good; in filling their infant minds, by the uniform intereſt you take in their welfare and comfort, with a ſure confidence that they will meet with your countenance, ſupport, and favour, which is of great value to them, whenever they do

right; and with your diſapprobation, diſpleaſure, and reſentment, which they greatly dread, whenever they do wrong; in teaching them, by their daily experience of your conduct towards them, to conſider you as their friend, their benefactor, their guide, and their parent.

The grand taſk here was to inſpire into the youths a ſtrict regard to veracity, a hatred of trick and diſſimulation, a reſpect to morality, and juſt principles of our holy religion. The neceſſity of uniform attention to this point cannot be too ſtrongly enforced. When I had occaſion to be abſent, ſome years ago, for a month from the ſchool, I was greatly alarmed, on my return, at a lie, on a trifling affair, being told me by upwards of fifty boys, who all ſaid they did not do, or ſee done, what had juſt paſſed before their eyes. The ſteps I took on that occaſion have prevented the repetition of any thing ſimilar ever ſince.

It would perhaps be thought an omiſſion, in this ſtatement, if I were to overlook the particular effects of the ſyſtem on the finances of this inſtitution. I do not here ſpeak of the very great donations which have been made to

this ſociety, eſpecially of late years, by the liberality of the army, the public, and individuals, though it were fair to ſay (and equally honourable to the benefactors of this charity and to the inſtitution), that we are indebted, in ſome degree, to the high favour and eſtimation in which this ſchool is held, for the many acts of munificence by which the funds have been gradually raiſed to their preſent very flouriſhing condition; I ſpeak only of the internal economy of the ſchool.

Previous to the foundation of this ſeminary, the committee calculated, on the experience of the charity ſchools on the coaſts of Coromandel, that the expenſe would amount, on the moſt economical plan, to 10 * Arcot

* —" Two hundred and thirty boys have already been reported, the ſupport and education of which number will require a conſiderable fund. Upon a calculation of the probable expenſe, formed upon the experience of the actual coſt of ſupporting thoſe ſeminaries already eſtabliſhed on the coaſt, viz. the charity ſchools at the Preſidency, Tritchinopoly, &c. it appears, upon the moſt economical plan, the amount, including all charges of board, clothing, and education, cannot be ſafely rated at leſs than ten Arcot rupees per month for each boy." Letter of the Committee of the Male Aſylum to the Hon. Major General Sir Archibald Campbell, K B. Governor in Council, and Commander in Chief, dated 24th Nov. 1787.

rupees, or (at 360 Arcot rupees for 100 pagodas) pagodas 2 : 35 a boy. Correſponding with this calculation was an eſtimate made by the treaſurer ſome time after the opening of the ſchool. And the real * expenditure did not fall ſhort of theſe calculations. And, indeed, had the ſyſtem then adopted been purſued, and no other was known at that time, and the precedents been followed, which alone exiſted at that period, ſuch might have been the reſult. But by the new ſyſtem the expenſe has been greatly reduced; and the † eſtabliſhment of maſters and ſervants at the ſchool for 200 boys is leſs expenſive, and far more efficient, than that made at the foundation of this charity, and continued for ſome time, while there was but a ſmall proportion of our preſent numbers. The monthly expenſe for the laſt year, during the period that the ſchool has been entirely taught by the boys, from 1ſt June 1795, to 31ſt May 1796, (including the ſurgeon's ſalary, and other collateral expenſes connected with this eſta-

* Treaſurer's abſtracts.

† At the commencement of the ſchool the ſalary of maſters amounted to 600 pagodas a year; for the laſt year it falls ſhort of 400.

bliſhment, not taken into the calculations made by the committee and the treaſurer), is pagodas 1 : 31 : : 41. And, as the numbers increaſe, this expenſe will continue to diminiſh in proportion. Call the reduction already made (the difference between pagodas 2 : 35. and pagodas 1 : 31 : 41), call it only a pagoda a boy for the preſent number of 200 boys, and there is an annual ſaving of pagodas 2400, or 960 l. ſterling. This is one of the cauſes to which we are indebted for the rapid progreſs of the funds. Add to this the ſuperintendent's ſalary for the ſeven years paſt, at 100 * pagodas a month, and there is another ſaving, which has raiſed the funds pagodas 8400, or 3360 l. ſterling, independent of the intereſt on the parts of theſe ſums, as they would have fallen due.

But ſuch advantages are, in ſome meaſure, incidental, as it was my chief object, in raiſing up my young † teachers, to carry into effect

* One hundred and forty pagodas, including houſe-rent, was actually paid for ſix months previous to my departure to the ſuperintendent elect.

† "Above all I have conſidered it as a peculiar duty which I owe to humanity to train up as far as I can, and while my health will permit me, ſuch a number of

the intentions of the Honourable Court of Directors (when they ordered this eſtabliſhment to be formed) in ſuch a manner as might be moſt conducive to their views, to the intereſts of this government, to the benefit of ſociety, and to the good of the pupils committed to my charge; all of which objects have been, and are ſo blended together in my mind, that I cannot ſeparate them even in imagination.

I am not, indeed, ignorant that a prejudice is entertained by ſome againſt ſuch inſtitutions. It is not for me to ſpeak to this prejudice in this place. But it is the grand aim of this ſeminary to inſtil into theſe children every principle fitting for good ſubjects, good men, good Chriſtians; and they are brought up in ſuch habits as may render them moſt uſeful to their patrons and benefactors, to

teachers, experienced in the management of the ſchool, as may be neceſſary to facilitate the labour and expedite the ſucceſs of thoſe who come after me—and that I may have the pleaſing reflection of having, in ſome degree, accompliſhed the grand object of my ambition, and left the ſeminary in ſuch a ſtate of forwardneſs, and under ſuch conduct and regulations as need only to be continued to give full effect to this uſeful and benevolent charity." Annual Report, 1ſt Jan. 1796.

whom they owe ſuch peculiar duty. And it is my decided opinion, formed upon the uniform experience I have had, that in no other way could I have ſerved them effectually; and that in no other way can they ever ſerve themſelves effectually; and that if the uſe is made of them for which they are brought up, and by which they can moſt profit the public and themſelves, it will be attended with the happieſt effects; many of which are already as well known to members of this ſociety as to me. Every good in life may indeed be corrupted and abuſed, and that too in proportion to its real advantage when uncorrupt. But to guard againſt ſuch abuſes will be the care of thoſe who preſide over this inſtitution; and I have not a doubt of their ſucceſs.

Even thoſe objections, which are ſometimes made to ſuch charities in Europe, whether well or ill founded I do not inquire, will not apply to theſe boys in this country. Here the effect of climate on the animal ſpirits is obvious, and cannot be queſtioned. The ſtate of ſociety, the rank of theſe children, the hold you have of them by the mode of education and diſcipline, by the habits in which they are bred, by every principle and by every preju-

dice; all is calculated to render them valuable to this ſettlement, and ſubſervient to the general good. They are inſtruments in your hands fitted for your hands, and no other, and can in no ways fail you. But I muſt not enter upon a queſtion on which you have heretofore often given your deciſive judgment. With every apology for what I have ſaid on a ſubject not immediately under diſcuſſion, I return to the taſk aſſigned me by your committee.

Other meaſures were directed ſolely to the purpoſe of economy; but I need not recount the ſteps I was at times compelled to take to check and prevent thoſe abuſes, ſo apt to creep into every eſtabliſhment as it grows up, from gaining ground here, as they are detailed in my official Report of 1ſt July 1795, in a letter to the Acting Secretary, Major Agnew. I ſhall only obſerve that, on no occaſion, and on no account, has ever any deduction been made from the allowances of the boys. Every alteration in fare, or dreſs, or treatment, which has been made, has been to add to the comforts, and improve the condition, of the boys at this ſchool. This, indeed, has been done oftener

than once, and the expenſe at the ſame time reduced. And it is only by a rigid attention to ſuch points, that the charity can be maintained on the frugal and improved footing on which it ſtands.

It is much to be lamented, but it is the condition of human affairs, that oppoſition is to be made to every beneficial work, eſpecially if new, in proportion to the prejudice it may combat, and to the advantage with which it is attended. But it has hitherto been moſt fortunate for this ſchool, that its beſt intereſts have met with the effectual ſupport of your Lordſhip and the Directors of the inſtitution; and I am confident your Lordſhip will not be wanting in what remains to be done for this charity.

Such is the reſult of the eſſay I have made at this ſchool. Whether the ſucceſs of theſe meaſures depends upon circumſtances peculiar to the character or condition of theſe children, or whether a ſimilar attempt would be attended with equal ſucceſs in every charity or free ſchool, where the maſter poſſeſſes the ſame unqualified and unlimited powers

over the ſcholars, ſo as in every caſe to direct their energy in the way which ſeems to him moſt ſubſervient to the general good, I do not ſay, "Nec ſatis ſcio; nec, ſi ſciam, dicere auſim;" much leſs do I preſume to ſay, whether the ſyſtem might not be ſo modified as to be rendered practicable in the hands of maſters of talents and induſtry equal to the taſk, and poſſeſſing the confidence of parents, in the generality of public ſchools and academies. But I am anxious to ſee the experiment made in both inſtances, with due attention to circumſtances. If ſucceſsful, I ſhould indulge the pleaſing hope, that a rational foundation were laid for forming the characters of children, and implanting in the infant mind ſuch principles as might, perhaps, continue through life, check the progreſs of vice and immorality, meliorate the riſing generation, and improve the ſtate of ſociety. The effect which the Greek and Roman claſſics produce upon the youthful mind has been often marked; and the ancient hiſtorians, orators, and poets, are known to give a tinge to the ſentiments, and a bent to the genius, of thoſe who read them with juſt reliſh. On the ſame principle the practice of early youth, and ſyſtematic ar-

rangements, could ſcarce fail to produce habits, in advanced years, highly favourable to virtue, religion, and good government. But I muſt not yield to ſuch ſpeculations, as my object only is to detail, conformably to the inſtructions of the Committee, what has paſſed here, with a view to perpetuate this ſyſtem at a ſchool where it has proved ſo beneficial, and to give it the chance of that diffuſion, which may produce a fair trial in other ſituations; ſo that its comparative value may be aſcertained by experiments fairly made, the only juſt criterion of every theory of ſcience, or politics, or education; but which can only be recommended with ſafety when the failure in ſucceſs can be attended with no ſerious conſequences.

Thus have I endeavoured to perform the part aſſigned to me at this ſchool; and the further I proceed in this taſk, the more I conſider myſelf at liberty to conſult for my own health and for myſelf. Still, however, I look upon it as a ſacred duty, with which no ſecondary conſideration can come in competition in my mind, to continue, while my ſtate of health

will permit, to render my preſent ſervices to this charity. When it ſhall be my lot to quit this office, as ſoon it muſt be, by reaſon of my ill health, it is a reflection I ſhall carry with me, that it has been my occupation, for ſeven years, to rear this favourite child beyond the dangers of infancy. This numerous family I have long regarded as my own. "I feel all that intereſt in its welfare and progreſſive ſucceſs, which ariſes from my ſituation, from the years I have ſpent, and the toil I have beſtowed on this favourite object." Report, 1ſt July, 1795.

Theſe children are, indeed, now mine by a thouſand ties! I have for them a parental affection, which has grown upon me every year; for them I have made ſuch ſacrifices as parents have not always occaſion to make to their children. And the nearer the period approaches when I muſt, for a while at leaſt, ſeparate myſelf from them, the more I feel the pang I ſhall ſuffer in tearing myſelf from this charge, and the anxious thoughts I ſhall throw back upon theſe children, when I ſhall ceaſe to be their protector, their guide, and their inſtructor.

With theſe ſentiments I commend them to ALMIGHTY GOD, and to your fatherly protection and care.

28th June, 1796. (Signed) A. BELL.

## OCCURRENCES OUT OF SCHOOL.

To this hiſtory of the ſchool, I cannot forbear ſubjoining certain occurrences out of ſchool, though I am very ſenſible that they, on no other account, deſerve to be recorded, than as a ſpecimen of the manner in which thoſe, who have the charge of youth, muſt ſtudy circumſtances and ſituations, and adapt even general rules to the genius and diſpoſition of their pupils.

My firſt example will ſerve to illuſtrate what I have ſaid of the effect of climate on the animal ſpirits.

When two boys fought, and one of them came to me to complain of being beaten (for otherwiſe I ſeldom took notice of what ſo rarely occurred, and was ſo harmleſs when it occurred) if there was no particular blame attached to

either party, and an apparent equality between the combatants, my cuſtom was to ſee the battle fought over again. When there was an evident aggreſſion and ſuperiority on one ſide, I ſent perhaps the ſufferer to find, among his friends at ſchool, as many as he thought would be an overmatch for his antagoniſt; and by this, or other device, the aggreſſor was compelled to enter into an unequal combat. I tremble to think what would be the conſequence, if the bull dogs of Old England were thus pitted one againſt another. But what happened in India? that I heard no more of fighting for three months together.

It was a rule of the ſchool that no boy ſhould cry, meaning wantonly, or to excite commiſeration, and there was no crying. It was a rule, that no boy ſhould lie, and almoſt any offence might be forgiven, if not covered with a lie, but a lie was never pardoned, and there was very little lying. But there was no rule that boys ſhould not fight. The tacit rule rather was, if boys quarrel among themſelves at play, let them fight it out; and yet there was very little fighting.

My next example ſhall be taken from the exerciſes preſcribed to the boys.

The ſame pains which were taken to render the boys active and alert, and to huſband their time in ſchool, were extended to their play and exerciſe, both of which I ſometimes directed, and in which I even took a part at times. For example: I availed myſelf of the frequent ablutions of a warm climate, to teach them to ſwim, eſpecially as ſome were deſtined for the ſea. If a boy through fear did not learn to ſwim, he had a day ſet to him, before which he muſt make a certain progreſs, or be thrown into the tank (the pond in which they bathed) out of his depth. The greater terror generally overcame the leſs; but if not, I took care to have the talleſt boys, who could ſwim beſt, collected around him, to prevent any ſerious accident. A ſecond ducking was never neceſſary to the ſame boy.

Of individual occurrences, which it would be endleſs to detail, I ſelect one that the attentive tutor may ſee how he will be often called upon to act, when he has no rule to guide his conduct.

A boy of eight or nine years of age (I ſpeak not, as in every other inſtance, from record, but recollection) was admitted, perhaps inadvert-

ently into the Aſylum at an early period. He was ſtupid, ſluggiſh, and puſillanimous. His ſchoolfellows made a mocking-ſtock of him, and treated him with every inſult and indignity. Inured to this treatment at his former ſchool, he had no ſpirit to reſiſt, or even to complain. As ſoon as I obſerved what was going forward, and looked into the boy, it appeared to me that ere long he would be rooted and confirmed in perfect idiotiſm, of which he already had the appearance. I ſummoned the boys as uſual. The ſtranger, whom they ſcorned and treated deſpitefully, I adopted as my protogèe, becauſe he ſtood moſt in need of protection. I told them that his diſorder ſeemed to me to be in part owing to the manner in which he had been treated; and I ſpoke of the event, which I apprehended from the continuance of ſuch treatment. I pointed out the very different line of conduct, which, at all events, it was our duty to obſerve towards a fellow-creature and a fellow-chriſtian, who, by reaſon of that infirmity which they mocked, was tenfold the object of commiſeration; and I ſaid ſomething of the hopes I entertained in regard to the mind of the boy, if they would all treat him

with marked kindneſs and encouragement. I promiſed and threatened, and called upon all my young friends, as they wiſhed me to think well of them, and be kind to them, to do as I ſhould do, and ſhew kindneſs to my ward. I told him how to regard me, who was placed there to do him all the good I could, and encouraged him, on every occaſion, to apply to me. I put him under the charge of a truſty boy, who was to explain to his pupil all I had ſaid. I had the high ſatisfaction of ſeeing, in good time, the boy's countenance more erect and brighter; his ſpirit, which had been completely broken, revived; and his mind, which had ſunk into lethargy and ſtupidity, reanimated. Henceforth his progreſs, though ſlow, was uniform and ſure; and there was a good proſpect of his becoming an inoffenſive and uſeful member of ſociety.

# PROOFS AND ILLUSTRATIONS.

*Extracts from the Minute Book of the* MALE ASYLUM, *Fort St. George, East Indies.*

To the Rev. Dr. BELL, Chaplain of Fort St. George.

SIR,

I AM desired by the committee for forming the Male Orphan Asylum to inform you that they have been made acquainted, through Mr. Andrew Ross, with your tender of service in the direction and superintendence of the education of the boys; and with your resolution, at the same time, to decline accepting any salary from funds which you conclude have little to spare.

It is with particular pleasure I obey the directions of the committee to express their high sense of your conduct upon this occasion. They thankfully accept your offer of service, and hereby invest you with the requisite authority. They will not, at the present moment, press upon you the acceptance of any

emolument, though they are perſuaded that your labours will prove as importantly beneficial as your propoſal has been diſintereſted.

I am, Sir,

Your moſt obedient ſervant,

Fort St. George,
7th Sept., 1789.

NATH. E. KINDERSLEY,
for the Committee.

At a General Meeting of the Directors of the Male Aſylum, 25th Nov. 1789.

THIS meeting expreſs their great ſatisfaction at finding the Rev. Dr. Bell has been pleaſed to accept the truſt of ſuperintending the charity, and direct their ſecretary to return him their thanks, and to expreſs their high ſenſe of the ſervices already rendered the inſtitution, and their reliance of much future benefit and advantage from his abilities and zeal.

General Meeting, 5th Jan. 1792.

THE Rev. Dr. Bell examines the ſeveral claſſes in preſence of the meeting, and exhibits ſpecimens of the progreſs they have made in writing and arithmetic.

The meeting cannot ſufficiently expreſs the

ſenſe they entertain of the unremitting care and attention which it is evident the Doctor has paid to the ſuperintendence of the children; for which they beg he will accept their beſt thanks.

They requeſt alſo, that Dr. Bell will diſtribute ſuch rewards to the children as he may think proper, and to thoſe he may judge moſt deſerving of ſuch marks of diſtinction.

Extract of Report of the Directors of the Aſylum to the Government of Madras, dated 1ſt Jan. 1793.

— — — The benefits which muſt reſult from this inſtitution, not only to thoſe who are the objects of its charity, by their preſervation from vice and miſery, but alſo to the community, by their education for uſeful and neceſſary occupations, are too obvious to require any arguments, and will be ſtrongly felt by all thoſe who have occaſion to contraſt the diſcipline of this ſeminary, and the leſſons of morality and religion there inculcated upon the minds of youth, with the corrupt maxims and pernicious habits which are ſo frequently exhibited by the children of this country, who

enjoy not the advantages derived from ſuch an eſtabliſhment, and which ſeem to have greatly contributed to mark their character with inferiority.

Impreſſed with the fulleſt conviction of the utility of the ſchool in this and every point of view, the managers flatter themſelves that the Honourable Court of Directors, who firſt recommended, and afterwards patroniſed, this not leſs humane than uſeful eſtabliſhment, will not fail to rear it to maturity; and that after the happy proſpects which now preſent of complete ſucceſs, they will be more than ever inclined to carry into full extent their well-adviſed and well-directed charity.

General Meeting, 11th Jan. 1794.

THE Rev. Dr. Bell examines the ſeveral claſſes in preſence of the meeting, who expreſs their cordial ſatisfaction at the ſtriking improvement which the charity continues to derive from his able and diſintereſted labours.

To the Rev. Dr. BELL, Egmore.

SIR,

I HAVE much pleaſure in tranſmitting to you the encloſed copy of reſolutions paſſed at the general meeting of the preſident, vice-preſidents, and directors, of the Male Orphan Aſylum, on Wedneſday laſt the 13th inſtant; and, in conſequence of the latter reſolution, requeſt to be favoured with the requiſite information of the ſhip on which it may be your wiſh to proceed to Europe.

I have the pleaſure to be, Sir,

Your very obedient ſervant,

(Signed) F. PIERCE,
Acting Sec. M. O. Aſylum.

Madras, 17th Jan. 1796.

Egmore, 13th January, 1796.

THE preſident, vice-preſidents, and directors, of the Male Orphan Aſylum, taking into conſideration the intimation received from the Rev. Dr. Bell of his intended departure for Europe, by which the inſtitution will be deprived of the further benefit of his

immediate care and ſuperintendence, do come to the following reſolutions:

I. That, under the immediate care and ſuperintendence of the Rev. Dr. Bell, and the wiſe and judicious regulations which he has eſtabliſhed for the education of the boys, this inſtitution has been brought to a degree of perfection and promiſing utility *far exceeding what the moſt ſanguine hopes* could have ſuggeſted at the time of its eſtabliſhment: and

That, therefore, the Rev. Dr. Bell is entitled to the fulleſt approbation of this meeting for his *zealous and diſintereſted conduct* in the execution of ſo difficult a charge ſince the commencement of the ſchool; and that he be accordingly requeſted to accept their beſt thanks, which the ſecretary is deſired to communicate to the Rev. Dr. Bell.

II. Reſolved, That the directors of this charity take it upon themſelves to provide a convenient paſſage for Dr. Bell to Europe, on any ſhip he may wiſh to go on. By order,

(Signed) FREDERIC PIERCE,
Acting Sec. M. O. Aſylum.

To Captain PIERCE, Act. Sec. M. O. Aſylum.

SIR,

THE obliging manner in which you have tranſmitted to me the reſolutions of the preſident, vice-preſidents, and directors, of the Male Aſylum, at the general meeting of 13th Jan. 1796, has my warmeſt acknowledgments; and I requeſt you will in reply lay before them the accompanying letter.

I ſhall have no occaſion to trouble you in the affair of my paſſage to Europe, as, with the deepeſt ſenſe of the honour done me, I do not conceive myſelf at liberty to accept this very honourable teſtimony, which has been awarded to me, of the approval of my conduct in the charge of this charity. I am, Sir,

Egmore, 18th Jan. 1796. Your moſt obedient ſervant, (Signed) A. BELL.

To the Right Hon. the Preſident, Vice-Preſidents, and Directors, of the Male Aſylum.

My Lord and Gentlemen,

YOUR ſentiments of the ſervices I have been enabled to render in charge of the Male Aſylum, as expreſſed at the general

meeting after the annual examination of the ſchool, in your Reſolutions of 13th Jan. 1796, and conveyed to me by the acting ſecretary, Captain Pierce, are pleaſing and grateful to me beyond expreſſion. A teſtimony of ſuch high authority, and in ſuch flattering terms, ſupplies whatever was wanting to fill up the meaſure of my ſatisfaction in the office I have ſo long diſcharged.

When I have contemplated the uniform progreſs of the ſchool, and ſeen the vices incident to the former ſituations of theſe youths gradually vaniſhing, their morals and conduct approaching nearer and nearer every year to what I would have them to be, and the character of a race of children in a manner changed; I could not help imagining, at times, that I regarded the work, in which I had ſo earneſtly engaged, with the fond partiality of a parent, who beholds in a favourite child beauties and qualities which eſcape every other eye. The opinion, now ſolemnly announced to me, of thoſe who have the beſt acceſs to know, and are the beſt qualified to judge, removes from my mind all diſtruſt of this kind, and leaves my gratification unal-

layed by any other conſideration than the neceſſity of ſeparating myſelf for a while from this happy ſcene.

But it is not the feelings of the heart which alone ſpeak on this occaſion. My ſincere acknowledgments extend to the moſt important intereſts of the ſchool under your patronage. The attention you have ſhewn to every propoſal for improving the health, the morals, and the right education of theſe youths; and the countenance and ſupport you have given to my unequal exertions, have enabled me to overcome difficulties, under which I might otherwiſe have ſunk; to ſurmount obſtacles which often impeded my progreſs; and to reach that goal, of which I was at times afraid I ſhould be conſtrained to ſtop ſhort—the completion of that ſyſtem which, with your conſent and approbation, I endeavoured to eſtabliſh.

The tender made to me, on the part of the directors, of their good offices "in providing a convenient paſſage for me to Europe on any ſhip I may wiſh to go on," I eſteem as a ſubſtantial proof of their good wiſhes, and I ſhould, if at liberty, be pround to accept this kind offer.

When on the foundation of this inſtitution, you conferred on me the honour of ſuperintending this ſeminary, I entered upon the charge with the ſtipulation, which you then granted to my requeſt, of declining the ſalary you had propoſed to annex to the office; and as I have never changed my opinion on that ſubject, I hope for your further indulgence on this occaſion, when, with the deepeſt ſenſe of the delicate and obliging manner in which you have awarded to me a remuneration under another ſhape, I continue to decline the acceptance, from this charity, of whatever I could conſtrue into a pecuniary emolument. The ſtate of the ſchool, the flouriſhing condition of its funds, and the ſanction of your approbation, are the rewards of which alone I am ambitious to boaſt.

May ALMIGHTY GOD long proſper your endeavours, and render this ſeminary a public bleſſing, by training up the riſing generation to integrity and induſtry, veracity and temperance, and by inſtilling into the infant mind the pureſt principles of our holy religion, the beſt friend of our happy conſtitution, and of the good order, the peace,

and the welfare of society! I have the honour to be,

My Lord and Gentlemen,

With the greatest respect and consideration,

your most obedient servant,

Egmore, 18th Jan. 1796. (Signed) A. BELL.

To the Rev. Dr. BELL.

Reverend Sir,

WE, the Masters of the Asylum, who have had the honour of being under your direction during the time we have been employed as teachers, being apprised of the loss we must shortly sustain by your declining the arduous task of the tuition of this school, which you so long upheld by your indefatigable attention in establishing the gentle and pious order which now subsists throughout the whole; we therefore most humbly request, Reverend Sir, you will be pleased to accept our most grateful acknowledgments for your unexampled assiduity in promoting our welfare, as well as that of the whole school.

We have the honour to be, Reverend Sir,

your most obedient, humble servants,

(Signed) F. JOHNSON, J. MACKAY, R. TAYLOR, and J. BLOOD.

Male Asylum, 22d Jan. 1796.

To Meſſrs. F. JOHNSON, J. MACKAY, R. TAYLOR, and J. BLOOD.

THIS free-will offering of the maſters of the Male Aſylum is the more welcome to Dr. Bell, as it affords him a proof that they conſider their intereſt and happineſs intimately blended with the progreſs of the ſchool in good morals, good conduct, and right education; and they may be aſſured that the continuance of ſuch ſentiments, and acting upon them, will, with the bleſſing of God, which they will never ceaſe to implore, enſure the happieſt conſequences to this infant eſtabliſhment, and recommend themſelves to the directors of this inſtitution, and the future ſuperintendant, better than any words he may be able to employ.

Egmore, 22d Jan. 1796.

*The following Addreſs and Liſt of Occupations of Egmore Pupils*, 1807, *with the Preface and Anſwer, were printed as a "Supplementary Appendix to the Madras Syſtem of Education."*

FRAUGHT with the gratification, and not recovered from the ſurpriſe, occaſioned by the following communications, as unexpected after eleven years' ſilence, as intereſting at this period; I haſten to teſtify my ſenſe of the deep-rooted remembrance of my young friends—my Indian diſciples. Under this impreſſion I am led, in the firſt inſtance, to follow up what ſeems as if Providentially intended to form a continuation to my Reports of the Male Aſylum of Egmore, to bring down its hiſtory to the lateſt period, and to conſummate the evidence of the effects of the Madras Syſtem of Education. Of theſe effects the very conception of ſuch an addreſs may be deemed no common ſpecimen.

It cannot but be grateful, beyond expreſſion, to my feelings, to be inſtructed with ſuch perſuaſive energy, and from original and infallible authority, that, after a lapſe of eleven years, thoſe ſentiments, which it was my inceſſant aim to inſpire, have not evaporated;

and that thoſe principles, which my dutiful pupils imbibed, have taken deep root, and continue to yield their natural fruits.

It muſt alſo be animating to my fellow-labourers, in this country, to have before their eyes a demonſtration, which carries on its face the moſt ſatisfactory and complete conviction, that my paſt labours in India have not proved leſs ſucceſsful in their event, than they were auſpicious in their commencement; that the predictions, which I have always ventured to make in regard to the iſſue of ſuch labours, are already verified; and that the objects which I had in view by my ſacrifice of time, trouble, and expenſe, in the education of youth, are now fully accompliſhed in the Eaſtern World.

To thoſe, then, who are engaged in proſecuting the Madras Experiment, and conducting ſchools through the agency of the ſcholars themſelves, theſe documents may be conſidered as due; and they are therefore given, as preſented by my grateful, conſiderate, and benevolent pupils, in the ſhape of a Supplementary Appendix to the facts contained in the "Analyſis of the Experiment in Education, made at Madras."

The object, alſo, to which theſe facts lead, is too important to the enlightened ſtateſman, and to the pious divine, to be withheld from public view. They will be juſtly regarded as not only throwing additional light on the ſcheme of general inſtruction in the principles of our holy religion, and in habits of uſeful induſtry, *adapted to the condition of the lower orders of youth in this country*, as developed in the above Analyſis; but alſo as ſupplying new proofs to ſubſtantiate the argument of the "Sermon on the Education of the Poor, under an appropriate Syſtem, preached at St. Mary's, Lambeth," and furniſhing the happieſt illuſtration of the poſition therein advanced, that it is "by means of Religious Education, that the diffuſion of the Goſpel, and the promoting of Chriſtian knowledge, both at home and abroad, are beſt effected."

In the intereſting liſts, for which I am indebted to the judicious attention of my induſtrious pupils, it is ſeen how ſoon the infant fruits of the Madras Syſtem begin to unfold themſelves: and, if ſuch be the firſt fruits of its early infancy, what may not be expected from its maturer years? The children of the

Madras School, who have gratefully *imagined* the following addreſs, will with deep-felt experience and twofold advantage hand down to their children the bleſſings, which they themſelves have reaped, and *of which they are ſo fully ſenſible.* They may alſo inſtruct experimentally thoſe around them in the great, the uſeful leſſon, which they themſelves have learnt, of *ſpeaking truth*, and lead inſenſibly to the knowledge and adoption of THE TRUTH—the moſt momentous of all truth—REVEALED RELIGION.

It cannot fail to be obſerved by thoſe, into whoſe hands this Appendix may fall, that the "wholeſome ſyſtem," ſo happily characteriſed by thoſe beſt capable of appreciating its merits—thoſe who feel its power, and recogniſe its comparative excellence—its own pupils:—It cannot fail to be obſerved, that this ſimple and beautiful ſyſtem poſſeſſes the marked recommendation, That it is entirely practical. It reſts on no ſpeculation. It has nothing in its riſe, its nature, or its tendency, hypothetical. It is founded on trial and experience, is ſupported by facts in every ſtage of its progreſs: and has produced but one uniform re-

ſult from its origin at Madras in 1789, to its conſummation in the ſubſequent Report of 1807; from its partial adoption in the Aldgate Charity-School, the oldeſt in London, in 1797, to its eſtabliſhment in ſeveral parochial ſchools in England down to the day on which this is written.

That this is the true character of the ſyſtem, every child in every ſchool, where it is fairly proſecuted, experiences. That this is the true character of the ſyſtem may be made apparent in three words. It is eſtabliſhed at the parochial ſchools of Whitechapel, and of Lambeth, and at the Royal Military Aſylum, Chelſea.

At Whitechapel it was planted under the advice of a great ornament of the church, a year ago, by a faſt friend of religion and humanity. Thence it was tranſplanted, under the higheſt and moſt venerable auſpices, to Lambeth, where it now flouriſhes; and then to the Royal Military Aſylum, a month ago, where at once it took root, and grows up with a rapidity far beyond former example; and where, without the ſpirit of prophecy, it is ſafe to predict that it will firſt reach its full

growth,* under the ſuperintendence of the pious, zealous, and indefatigable chaplain, and the admirable and mild diſcipline of this noble and magnificent inſtitution; this moſt Chriſtian and patriotic eſtabliſhment,—which reflects the higheſt honour on the national character, as well as on the royal founder and patron; and on their royal highneſſes the preſident, and his colleagues, and the Commiſſioners, &c. to whom his Majeſty has delegated its adminiſtration and government.

Sloane-Square, Chelſea,
19th Sept. 1807.

## To the Rev. Dr. A. Bell.

Reverend Sir,

Madras, 5th March, 1807.

WITH the moſt heartfelt pleaſure I addreſs you, in the humble hope that you will have ſome remembrance of your poor pupil, although eleven years has elapſed ſince your departure from this country; a time which is almoſt ſufficient to wear off all recollection of me, from among the number of

* This prediction advances rapidly to its accompliſhment, 7th April 1808.

youths, who had the favour of a merciful Providence, to be placed under your charge, in the Male Orphan Aſylum, at Egmore.

Under this idea, I beg to intrude myſelf again to your notice; firſt requeſting, you will be pleaſed to overlook any apparent neglect in not ſooner correſponding with my dear and worthy benefactor, for ſuch you have truly been to me, as well as to hundreds of other poor orphans, in circumſtances ſimilar to mine.—As one motive which has induced this letter, I hope I may be allowed to expreſs my grateful acknowledgements for the unmerited kindneſs I have received at your hands.

Through the goodneſs of Mr. Thomas Cockburn, my late worthy maſter, I am now ſituated in the Military Auditor General's Office, and am doing well;—many of your pupils are alſo doing well, filling ſituations in life, which your unwearied labours, and the *Syſtem of Education* you followed, could only have enabled them to fill with ſo much credit to themſelves; *for there is a wide difference now to be obſerved in the education which has been afforded to the Egmore boys under your ſuperintendence, and thoſe lads who were brought up in other ſchools about Madras.*—This differ-

ence is purely to be attributed to the precepts which have been inculcated on their minds in their younger days; as an acknowledgement thereof, they beg you will have the goodneſs to honour them with the peruſal of the accompanying addreſs.

It will not be proper in me to omit mentioning ſome particulars of the welfare of the young men who are now ſupporting themſelves in the means you firſt afforded:—Of them, I am ſure you will be pleaſed to hear—William Smith the firſt boy in the ſchool, and Samuel Sawyer, are head clerks in the Paymaſter's Office at Palamcottah and Trichinopoly. In the Surveying Department John Robinſon and Samuel Godfrey have ſhewn themſelves diligent and good ſurveyors.—George Stevens is agent to the government preſs eſtabliſhed by Doctor Kerr.—Thomas Adamſon and William Faulkner are ſtill uſhers as you left them.—John Friſkin is head printer to the Courier Preſs in Madras.—My brother Matthew Read is in the Military Board Office; in ſhort, there is not a boy who was placed under your tuition that has not been brought forward, and are now able to provide for themſelves. For your better information I encloſe a liſt of the boys thus ſituated which

has come to my knowledge, of thoſe now preſent at Madras as well as elſewhere.

That you may long live happy,

is the humble and fervent prayer of,

reverend Sir,

your very humble

and grateful ſervant,

MARK DUNHILL.

To the Rev. Dr. ANDREW BELL.

Madras, 25th Feb. 1807.

Reverend Sir,

WITH much reſpect and eſteem, we, your pupils, who have had the happineſs to be placed under your immediate patronage while you were in charge of the Military Male Orphan Aſylum at Egmore, now preſume to addreſs you. This we are conſtrained to do with hearts glowing with gratitude, when we reflect that, orphans as we were, you have reſcued us from wretchedneſs and ruin through your friendly and voluntary interference in the inſtruction of our tender youth.

We ſenſibly feel the great and good effects of that *wholeſome ſyſtem* which you began, and ſo invariably ſupported, in the ſuperintendence of that Orphan Inſtitution, which ſo effec-

tually promoted our education during the moſt early ſtages of its helpleſs infancy. We ſhould therefore be devoid of every ſentiment of gratitude, were we to withhold this expreſſion of our thankfulneſs to you, whom we conſider in the light of our father and friend; —although this diſpoſition is manifeſted at this late period of time. Such of us as are now reſident in Madras, are thus unanimouſly deſirous of expreſſing our gratitude, while we are ſatisfied that we are alſo fulfilling an incumbent duty on the part of the whole of our fellow ſcholars, who have not the opportunity of teſtifying, in like manner, their gratitude for favours received, in conſequence of their abſence in diſtant countries. Their intentions however with reſpect to the ſubject of this addreſs, we are ſatisfied, are conſiſtent with our own.

Actuated ſolely by this principle, we, your pupils, reverend Sir, think it incumbent on us to offer you our grateful, however humble, acknowledgments, as the firſt ſtep we would take, on coming to years of diſcretion. The excellent and inſtructive precepts we have received; the labours which you have ſo diſintereſtedly beſtowed; the fatherly care and perſevering attention paid by you to the mo-

tals of our youth; and, above all, thoſe charitable motives which influenced you to inſtruct us in the knowledge of the Chriſtian religion, we hope ever to remember. Whatever has been imparted to us by your pious endeavours we humbly truſt, through the Divine bleſſing, we ſhall imbibe, and that the inſtructions afforded us will be productive of thoſe ends for which they have been beſtowed, even to make us good men and true Chriſtians. Theſe impreſſions, we hope, will remain indelibly ſtamped on our minds, under the ſtrengthening ſupport of that all gracious Being, who has in mercy taken us under his powerful protection, and brought us to the knowledge of his Divine Will, which, through his heavenly grace, will, we hope, end in eternal happineſs.

We are ſenſible, that our caſe would have been forlorn, and *under leſs able hands*, we ſhould have been left deſtitute of thoſe neceſſary attainments which are requiſite to guide us through life. With pleaſing gratitude we now reflect on thoſe excellent precepts you gave us—the great leſſon "to ſpeak truth, to leave off deceit, and be a good boy."—We are now thoroughly ſenſible of their advantages,

Conſcious of the *inadequacy of other exertions than your own for perfecting the ſyſtem of our education,* which you ever held up to our view in the above ſtriking precepts, we therefore beg leave to aſſure you, that we feel moſt ſenſibly the reſult which has ariſen from the mode of inſtruction which you followed, ſo profitable to ourſelves and honourable to you. To your kind patronage in our infancy, we are indebted for thoſe valuable advantages which we enjoy, and are through your means now capable of acquiring; by which we are enabled to fill thoſe important duties required of us as members of ſociety. Several of us are become the heads of young families; and to your paternal care, under the great diſpoſer of events, we aſcribe our preſervation and comfort.

With ſentiments of the livelieſt gratitude for favours received, and with the expreſſions of the moſt earneſt deſire for your real happineſs, in the decline of life,

We are, reverend Sir,
Your truly obliged, affectionate,
and humble ſervants,

Geo. Stevens  Mark Dunhill
Matt. Read  Thos. Adamſon

| | |
|---|---|
| Wm. Bateman | Jos. Oliver |
| *John Sedgeley* | Jos. Lynn |
| *Sam. Godfrey* | Thomas Moody |
| Wm. Twigg | John Kave |
| Geo. Hunter | George Godfrey |
| Thos. Luckhum | William Ritche |
| John M'Rae | J. Crampton |
| Wm. Mallis | *William Strange* |
| John Friſkin | William Scott |
| Thos. Ritchie | Wm. Crampton |
| Wm. Foy | Wm. Webbe |
| John Gore | Wm. Faulkner |
| John Smith | Fran. Lawrance |
| Jos. Allen | Robt. Godfrey |
| Wm. Sundt | J. Bateman |
| Thos. Roſs | Hamilton M. M'Bean |
| *Henry Webber* | *Jos. Rogers* |
| F. Louis Martin | Mich. Santineer |
| Wm. Froſt | *L. W. Godfrey* |
| *Edward Price* | Jos. Taylor. |

Thoſe in Italics were boarders.

## LIST OF BOARDERS.

| Names. | Occupations. |
|---|---|
| | 1789. |
| Andrew Read .. | aſſiſtant ſurveyor to Hon. Com. Tinnevilly |
| John Gorce .... | died on the Malay coaſt |
| Robert Sedgely . | no account |
| James Graham.. | no account |
| Wm. D. Forbes. | died in 1803 |
| Joſeph Rivers .. | not known where |
| Abrah. Stringer. | do. do. |
| | 1791. |
| Henry Webber . | writer, Mil. Auditor-General Office |
| Wm. Strange... | Examiner of Records Government Office |
| Sam. Godfrey .. | aſſiſtant-ſurveyor to collector of Madras |
| Alex. Wight ... | apprentice to Lieut. Arthur of Engrs. |
| | 1792. |
| Alex. Ogilvie... | no account |
| J. L. Patterſon.. | Lieut. in his Majeſty's 25th Dragoons |
| W. L. Godfrey, returned from ſea. | no employ, with his brother, Samuel Godfrey |
| Alex. Hume.... | uſher at Mr. Brown's Vipy. Academy |
| Griffin Orton... | writer, Stad Ganjam |
| Duke Orton.... | no account |
| Wm. Stuart.... | apprentice to Colt, Baker, and Co. Madras |
| Js. Fred. Pippet . | clerk, magiſtrate, Maſulipatam |
| John Sedgely... | writer, Accountant-General Office |
| | 1793. |
| Robert Schoulur. | no account |
| W. W. Swaine.. | Captain in his Majeſty's ſervice |
| Henry Swaine .. | Lieutenant, Hon. Company's ſervice |
| Archer Hill .... | writer, Public Government Office |
| | 1794. |
| Edward Price... | with Colt and Baker |
| Joſeph Rogers .. | no employ |
| F. P. Paterſon .. | reſident, the Hon. Com. ſervice at Madras |
| Alex. Wright... | clerk to the collector, Dindigul |
| Robt. Rhodes... | clerk to Major Walker, Mangalore |
| | 1795. |
| Thos. Jas. Gepp. | no account |
| | 1796. |
| J. Hickm. Viſey. | no account |

## FOUNDATION BOYS.

1789.

| Names. | Occupations. |
|---|---|
| Wm. Bateman.. | writer Dep. Adj.-Gen. King's Tr. Madras |
| Jas. Bateman... | —— to Lys and De Monte |
| David M'Beth.. | died in the ſervice of Mr. Roebuck |
| John M'Beth... | muſician Hydrabad forces |
| L. R. Burke.... | clerk to Major M'Kenzie, Myſore ſurveyor |
| John Friſkin.... | printer, Madras Courier |
| John Collins.... | writer, Seringapatam |
| Thomas Collins. | died at Maſulipatam |
| Matthew Skillern | clerk to Benjamin Heyne, Eſq. |
| John Anchant.. | commands the ſhip Transfer |
| John M'Gee.... | ſailor on board the San Fiorenzo |
| George Stevens. | uſher at ſchool, and agent to Govt. Preſs |
| Thomas Hack.. | in the pilot ſervice, Bengal |
| Richard Eneſſy. | writer, Hydrabad |
| P. Du Penning.. | no account of him ſince 1802 |
| J. Du Penning.. | aſſiſtant Revenue ſurveyor |
| John Knott..... | no account of him |
| William Smith.. | clerk to Paymaſter, Trichonopoly |
| John Smith..... | writer, Paymaſter-General's Office |
| Wm. Faulkner.. | teacher, Male Aſylum |
| George Hunter.. | printer, Madras Gazette |
| Thomas Horne.. | writer, Hydrabad |
| John M'Kay.... | dead, late Capt. in the Hon. Comp. ſervice |
| Charles Main... | in England, clerk to Mr. Hoſeaſon, N. A. |
| John Juxon.... | no account of him |
| George Godfrey. | writer, Abbott and Maitlands |
| William Malace. | printer, Madras Courier |
| William Froſt... | writer, Lys and De Montes |
| Thomas Moore.. | died on board ſhip |
| John Robinſon.. | aſſiſtant Revenue ſurveyor |
| Thomas Hawkins | carpenter, Madras |
| Joſeph Hawkins. | no employ |
| Hamil. M'Bean. | employ. Mr. Aſhton, ſhip-chandler |
| John Chambers. | in ſerv. of Gordon and Loach, watch-makers |
| Mich Donegan. | aſſiſtant Revenue ſurveyor |
| Geo. Clarmount. | watch-maker, Madras |
| William Taylor. | writer, Hydrabad |
| J. M'Cormack.. | ſailor, country ſhip |
| Robert Godfrey. | coach-maker, Madras |
| Charles Hancock | at Ganjam, with his friends |
| Charles Baillie.. | apprentice as Revenue ſurveyor |

1790.

| Names. | Occupations. |
|---|---|
| George Baitman. | chief officer of a country ſhip |
| Samuel Sawyer.. | writer, Paymaſter's-Office, Trichonopoly |
| Samuel Davis... | printer, Egmore Preſs |
| Samuel Jameſon | writer, Madras |
| William Webbe. | aſſiſtant Revenue ſurveyor to Company |
| Henry Drinning. | in Bengal, Mr. Attendant's Office |
| Mark Dunhill... | clerk, Mil.-Aud.-General's Office, Madras |
| Matthew Read.. | ———— Board Office, Madras |
| William Turner. | ———— do. do. |
| Thomas Lichman | printer, Madras Gazette |
| William Lantwar | apprentice to the Company as ſurveyor |
| Thomas Moody. | writer to Robert Orme, Eſq. |
| J. Bapt. Favre... | writer to Revenue Board, and Organiſt |
| Hugh M'Intoſh. | Captain in the Hon. Company's ſervice |
| John Allen..... | Butcher's clerk |
| Joſeph Allen.... | printer, Madras Courier |
| William Scott... | aſſiſtant Revenue ſurveyor |
| David Morris... | clerk to Major Walker, Mangalore |
| William Anchant | employed in Victualling Departm. Penang |
| John Chambers. | in ſervice of Gordon and Loach, Madras |
| Sam. Chambers. | in ſchool |
| William Tims.. | ſhopkeeper, Ganjam |
| James Alexander | writer at Pondicherry, for his health |
| Joſeph Lynn... | writer to Mr. Orme |
| Alex. M'Donald. | 2d officer of Griffin, country ſhip |
| Thomas Mellican | coach-maker, Madras |
| Wm. Mellican.. | ſub-aſſiſtant ſurgeon, Ganjam |
| Peter Lawrence. | apprentice, Revenue ſurveyor |
| Joſeph Oliver... | do. do. |

1792.

| | |
|---|---|
| James Shaw..... | with Colt, Baker, and Co. |
| Joſhua Crampton | clerk, Abbott and Maitlands |
| Wm. Crampton. | do. do. |
| John Humphris. | officer of a country ſhip |
| James Kentiſh.. | no account of him |
| Robert Kentiſh.. | writer to Dr. M'Kenzie |
| Thos. Langford. | in ſchool, teacher |

1793.

| | |
|---|---|
| Samuel Aſkew.. | with Mr. Hogg, coach-maker |
| Alex. Wright... | clerk to collector Dindigul |
| Robert Schouler. | Boarder, without employ |
| John Cookſon.. | writer, Madras |
| Iſaac Blythe.... | ſub-aſſiſtant ſurgeon, Hydrabad |
| John Cave..... | with Gordon and Co. watch-makers |
| Fran. Lawrence. | printer, Government Preſs, Egmore |

1794.

| Names. | Occupations. |
|---|---|
| J. Arth. Palmer. | ſub-aſſiſtant ſurgeon, Hydrabad |
| Griffin Orton... | writer, Stad Ganjam |
| John Gore ..... | draftſman, Quarter-Maſt.-General's Office |
| Mich. Santineer. | writer to Lawyer Mal. |
| Jacob Santineer. | writer, Hydrabad reſident |
| Cyrus Burke ... | apprentice at the Obſervatory |
| Tho. Adamſon.. | teacher, Male Aſylum |
| John Sinclair .... | Examiner of Records, public office |
| William Bane... | apprentice to Dr. Kerr |
| Thos. Howard.. | carpenter, Madras |
| James Brats .. otherwiſe Thacker | writer, Lys and De Monte |
| John Ludivicus . | remains in ſchool |
| William Foy .... | printer, Madras Courier |
| John Ivory..... | teacher, Male Aſylum |
| William Twigg . | printer, Madras Gazette |
| Samuel Dove... | engraver, at Egmore |
| Col. M'Donald.. | with Lowther and Morriſon, ſaddlers |

## To Mark Dunhill.

Swanage, Dorſet, Nov. 4, 1807.

THROUGH you, my dear Mark, who have given me a proof as welcome as unexpected of your kind remembrance, I convey to all my pupils my ſentiments of their affectionate addreſs. I deſire alſo to acknowledge my peculiar obligation to you for your friendly letter; for the intereſting account with which you have favoured me of all my Egmore diſciples; and for the particular notice you have taken of my earlieſt friends in the ſchool.

You may be aſſured, my young friend, that I had not forgotten you and your exemplary conduct, and that I ſhall never ceaſe to regard you, and ſuch characters as yours, with the moſt affectionate recollection. Believing, as I do, that God has ſo ordered this world that induſtry and ability, united with good principles and good conduct, will in general ſucceed, I entertained juſt expectations of your future fortune. But with all my enthuſiaſm I can ſcarcely ſay, that I expected the completion of my views with ſuch a number of my pupils under a new ſyſtem in the firſt eſſay, and in the firſt generation of the Madras School. It was in the courſe of continued efforts, with the continually increaſing advantages to be derived from thoſe before trained up in this new diſcipline, that I looked for complete ſucceſs. How highly creditable, then, muſt it be to a race of youths of whom the world, from the diſadvantages under which they heretofore lay, was unable to appreciate the true character, that on the very firſt occaſion preſented to them, they ſhould emerge out of the condition to which they were before reduced, and reach the very rank in life which I had marked out for them.

It remains only, that I pray God that the fulfilment of my views for your temporal welfare in this preſent world may prove an earneſt of the ultimate ſucceſs of my labours for your ſpiritual welfare at the final iſſue of all things in a future and eternal ſtate.

I am, my dear Mark,

Your ſincere friend,

A. BELL.

To GEORGE STEVENS, MATTHEW READ, MARK DUNHILL, THOMAS ADAMSON, &c. pupils of the Male Aſylum at Madras.

My dear and good Pupils,

OF all the teſtimonies, with which I have been honoured from the great and the good, of faithful ſervices in the moſt diſtant regions of the globe, America, Aſia, and Europe, none ever penetrated ſo deeply into my heart as the tribute, which I have now received from your hands. Other memorials of the diſcharge of other duties committed to me, or ariſing out of the circumſtances in which I was placed, ſeemed to me due to thouſands of my brethren, more learned and better gifted than myſelf. They appeared the effuſions of private friendſhip, the par-

tiality of thoſe by whom I was ſurrounded, and the gracious favours of thoſe under whom, or for whom, I acted. On the other hand, your affectionate remembrance of your old preceptor, your ſpontaneous recognition of his precepts after a lapſe of ſo many years; your unequivocal teſtimony of the principles in which you were educated—yourſelves at once the living witneſſes and living exemplars of their truth, their efficacy, and their validity, I claim as appropriately my own. And if they ſhould be thought, and juſtly thought, to reflect more credit on thoſe from whom they proceed, than they do honour to him to whom they are addreſſed, I claim a ſhare alſo of this credit. For it were the height of affectation, which I deſpiſe, to diſſemble, that it is the pleaſing conſciouſneſs of having earneſtly and ſedulouſly ſtudied to achieve, in your education, what you have, with the natural eloquence of truth, told me has been achieved, that renders your addreſs ſo peculiarly gratifying to my feelings. In the principles, with which it is fraught, I recogniſe with entire ſatisfaction the early leſſons which you were wont faithfully and attentively to imbibe. The ſentiments which it breathes flow only from the heart, and touch me the

more ſenſibly, that (however I felt, and knew you felt, at parting), the idea of ſuch an addreſs had never at any time entered my imagination. While I read it, my eyes overflowed with tears: and friends of my purſuits, the faſt friends of religion and humanity ſhed tears while they read it.

Inſtructed by you, my pupils, I now perceive what, after a lapſe of a dozen years, was wanting to the completion of the experiment in education made at Madras.

When I entered upon the charge of the Egmore Aſylum I looked only upon my bounden duty to the government, to the army, and to thoſe young objects of my miniſtry to whom I conceived I might perform the moſt eſſential ſervices. But as I went along, and experienced ſucceſs in my endeavours beyond any preconception I had formed, I began to regard the inſtitution under my ſuperintendence as the poſſible foundation of a new era in the economy of a ſchool. I began to entertain the lofty ambition of rearing a ſyſtem of education, which, recommended by its facilities, its ſimplicity, its truth, ſhould tranſmit itſelf to diſtant countries, and future ages. I began to think that, through your medium, I had fallen on diſco-

veries which could not fail, in the courſe of time, to advance the intereſts of knowledge and truth—the beſt friends of virtue and happineſs—the ſure harbingers of the progreſs of civilization, and the diffuſion of the goſpel of truth.

How grateful, then, to me muſt have been the repeated teſtimonies of the government under which I acted, of the ſociety to which I belonged, and the acknowledgments of the maſters who acted under me, of "a ſucceſs far exceeding the moſt ſanguine expectation, &c." I confeſs to you, my young friends, that when I took leave of the ſchool, holding, as I did, ſuch abundant facts in my hands, and reading in their countenances the opinions and ſentiments of my pupils, I thought the Experiment complete, as far as I was concerned. I thought that my taſk was accompliſhed, that it only remained for me to give to the world the reports of the ſucceſs of "the Experiment in Education made at Madras;" and that I might ſafely leave it to thoſe who were diſpoſed to purſue the footſteps which I had traced out for them. I did not foreſee that any occaſion could ariſe to heighten this joy. I did not

foreſee that I was to be better inſtructed by my pupils than I had inſtructed them; that I was to receive, under their hands, thoſe effuſions of the heart, which I had before read in their countenances. Nor did I foreſee that I ſhould again be perſonally engaged in ſcholaſtic labours.

And yet your addreſs, ſuch is the wonderful adaptation as well as power of truth, wears the aſpect, as if it had been contrived, not only to ſum up and finally conclude "the Hiſtory of the Experiment at Madras," but alſo to lend your ſpontaneous aid and furtherance to the proſecution of the ſame objects in England. When it could not, by any means, have been known to you that I was deeply engaged in repeating the Madras Experiment in this country; that it was often aſked, "where and what are the objects of this new and fanciful ſyſtem of education?" And that before the A, B, C, had yet been well taught, it was again and again inquired, "Do virtue and piety conſtitute any branch of the new doctrines of this new ſchool?" At ſuch a period it was that you were preparing materials which muſt put ſuch queſtions to reſt for ever.

Nor was it leſs auſpicious that at the very time of receiving your documents, I was in the midſt of a thouſand children at a ſimilar eſtabliſhment, the Royal Military Aſylum, where, from the magnificence of the ſcene, the patriotiſm of the inſtitution, the admirable diſcipline under which it is conducted, the commanding auſpices under which it is placed, and the royal patronage which it enjoys, the happieſt occaſion is preſented of bearing public and authoritative teſtimony to the innocency, the truth, the ſimplicity, and the practicability of the ſyſtem under which you were educated, and in which my heart and ſoul were deeply engaged. At ſuch a moment as this, it is, that your letters bearing internal evidence of the authenticity of their narrative; and your liſts compoſing a body of facts, the only infallible demonſtration in the moral world, have put into my hands the conſummation of the proofs in regard to the principles on which the Madras School was founded, and the permanent reſults of theſe principles.

If I was gratified by beholding the immediate ſucceſs of my endeavours before I left Madras, "how enviable muſt my feelings

be" in having received at ſuch a time, and through ſo pure and intereſting a channel, thoſe documents, which carry the evidence of the Madras Syſtem to the utmoſt pitch, to which the primary experiment made by me can be carried: and when I beheld, with inexpreſſible delight, ſo many of my pupils and friends filling the very ſtations in life for which by their education I had deſtined them, and making for themſelves and for me the due returns to the government under which they enjoy ſuch obvious advantages, for the protection and favour uniformly ſhewn to my labours and to their welfare through every ſtage of the progreſs of my experiment.

In a word, it is then as the accompliſhment of my views in your education, and in conſequence of that parental ſolicitude which I have for your welfare, that I am delighted with the reports of your ſucceſs in life, and ſtill more of the principles to which you juſtly attribute that ſucceſs; and which, if you continue to act upon them, whether you ſucceed or not in this life, will prove an inheritance beyond all value in regard to the whole extent of your exiſtence.

But theſe are only the firſt fruits of the

tree planted at Egmore which I have lived to taſte; and with the higher reliſh, that I look on them as the earneſt of thoſe further fruits in this country, and over the world, which I ſhall not live to gather; that I regard you as the happy inſtruments, under a good Providence, of leading, by the example you hold up, thouſands who ſhall come after you, to the benefits which you have ſo happily improved. I have, therefore, availed myſelf of the inſtructive and eloquent leſſons which you, my pupils and friends, have compoſed for me, and of the irreſiſtible facts with which you have furniſhed me: and by applying them, as in this letter, and as you will ſee in the accompanying publications, to the very purpoſes for which they are fitted, and which I confidently infer will prove moſt grateful to you, I have ſought to pay an early tribute to the memory and re cognition of your "firſt act on arriving at the years of diſcretion."

Thus it is that my own pupils have taught, and enabled me to give new ſtrength to the poſition for which I have long and ſtrenuouſly contended, and for which I ſhall not ceaſe to contend but with my laſt breath. "That there is only wanting the authority of an

eſtabliſhed ſyſtem, on the principle of tuition by the ſcholars themſelves, to produce by an education adapted to the condition of the youths in this country, and to the exigencies of the ſtate, effects analogous to theſe already produced in India, by an education adapted to the condition of the youths there, and to the exigencies of that government, and to form here, as there, of thoſe who might otherwiſe be loſt to themſelves and to ſociety—good men, good ſubjects, good Chriſtians."

I need not ſay that I include all my pupils in this communication as well thoſe who, by their abſence from the preſidency, could not give their ſignature to your letter as thoſe who did. I am perfectly ſatisfied that all, who were placed under my tuition, have but one opinion of my motives, of my attention to their true and beſt intereſt, and that theſe attentions were directed, to obtain for them the beſt chance of ſucceſs, and the only ſource of real felicity in this life, as well as to give them the ſure proſpect of eternal happineſs in that which is to come.

Finally, my dear pupils, accept my heart-felt acknowledgments for your communica-

tions, ſo well timed, ſo wiſely contrived, and ſo happily executed. Receive my parental bleſſing, and believe me, with cordial affection, your well-wiſher and friend,

A. BELL.

## EXTRACTS OF LETTERS.

### From WM. SMITH to Dr. BELL.

(See page 167.)

Devanelli Fort, 8th April, 1794.

Reverend Sir,

I TAKE the liberty to inform you that we arrived here the 28th ultimo, without any particular occurrence in the way. The day after our arrival we made our firſt viſit to the Sultaun, and he entertained us at his court for upwards of three hours.

On the 1ſt inſtant Captain Doveton ſent me an order to open the boxes, and lay out the machines, to ſhew them to the Sultaun. Accordingly on the 3d I was ſent for, and I exhibited the following experiments, viz. head and wig, dancing images, electric ſtool, cotton fired, ſmall receiver and ſtand, hemiſpheres, Archimedes's ſcrew, ſyphon, Tanta-

lus's cup, water-pump, condenſing engine, &c. Captain Doveton was preſent, and explained, as I went on, to the Sultaun, who was giving an inſtance of his being acquainted with ſome of theſe experiments. He has ſhewn us a condenſing engine made by himſelf, which ſpouted water higher than ours. He deſired me to teach two men, his aruzbegs.

On the 7th I was again ſent for, and the following were exhibited: tumbler and balls, ſealing-wax, twelve men ſhocked, among whom were ſeveral khans and vackeels—electric ſtool: a man of eminent rank ſtood, and the Sultaun applied his hand about the man to receive ſhocks. Inflammable air fired; at which he was aſtoniſhed at firſt, and afterwards greatly pleaſed. Bladder burſt; after which he applied his hand upon the receiver; bladder and weight. Pneumatic bell; microſcope; mechanical powers. At his own requeſt the following were exhibited: ſyphon, Archimedes's ſcrew, water-pump, Tantalus's cup, and condenſing engine. Captain Doveton was not preſent. The Sultaun walked round the inſtruments, and handled ſeveral apparatuſes. He deſired me more than once

to teach a man, who profeſſed ſeveral mechanic arts, the doctrine of the ſyphon, Archimedes's ſcrew, and the water-pump.

After the experiments were over, the Sultaun requeſted me to ſtay eight or ten days, and promiſed to ſend with me a couple of hircarrahs to Kiſtnagherry, the place I told him where is my employment as a writer.

I am now removed into the fort, where a very good place is provided for me and the machines. Tippoo Sultaun was pleaſed to preſent me with a hundred rupees, which, except thirty, I have delivered to Captain Doveton, in order to have it conveyed to Captain Read.

I am, reverend Sir,
with the moſt ſincere
gratitude and reſpect,
your very humble ſervant,
(Signed) WILLIAM SMITH.

Kiſtnagherry, May 4th, 1794.—I was nineteen days detained in the fort of Devanelli, at which interval of time I taught the aruz-begs every experiment, that the apparatus can admit of being performed. The Sultaun was pleaſed

to ſend me with an hircarrah and two ſepoys to conduct me out of his country, whom I diſmiſſed at Ryacotah, with a receipt from Lieut. Macgregor, of the 4th bat. of nat. inf. commanding Ryacotah.——

Tripatore, 12 May, 1794.—I have the honour to inform you that I arrived here the 6th inſtant, and commenced writing for Captain Reed, and to ſuperintend the boys. Of ſome particulars that occurred while I remained at Devanelli, after I wrote the letter, dated 8th April, I now take the liberty to write you.—

— — — — — — — — —

—It would, I believe, be otherwiſe, if I were to handle thoſe inſtruments. But the caſe was thus: the aruz-begs were to perform what experiments they wanted to learn, while I, at the diſtance of three or four yards, was only to inform them when they were wrong.

The object I had in view, before I begun to make out directions how to perform experiments, was, that if the Sultaun wanted his men to be taught, I might have the directions tranſlated into their language. Accordingly I aſked thoſe men if they wanted written directions, but they anſwered me, that they

have no names to give to the apparatus, elſe they would ſet about tranſlating it.

May 28th. I moſt heartily thank you for this laſt kind favour (which I received the 20th inſtant,) among many other very ſtrong proofs of your attention and intereſt towards my welfare; and I hope I will always have it in the beſt of my power to deſerve ſuch.

I will, with the greateſt pleaſure, inform you whatever elſe happened during my reſidence in the Sultaun's country.

I can aſſure you that Tippoo Sultaun was mightily pleaſed with the electric machine, and the air-pump, eſpecially the electric machine. He was prepared for every experiment I exhibited, except the firing of the inflammable air.

I was greatly ſurpriſed when he called out to thoſe, who were juſt preparing hand in hand, in order to receive a ſhock, to ſtand without emotion, and that they will preſently feel ſomething ſuddenly paſs through them; and when it was done, he laughed much at their ſtaring at one another without ſpeech.

When a man ſtood on the ſtool, I gave him the large metallic knob into his hand; but

the Sultaun desired me to take it back from him, telling me, at the same time, that it is of no use, and that the man's fist is sufficient.

It did cost me several minutes before the firing of the inflammable air proved successful (having never understood that, by the point of the discharger applied to the knob of the pistol, I could more effectually discharge it than by the knob), during which interim he was in a very impatient emotion; and when that was done, it did indeed surprise him. He desired me to go over it three times.

— — I take the liberty to write for your information the familiar discourse Tippoo Sultaun was pleased to enter into with me, that took place at the close of the experiments.

There were some silver trumpets newly made brought into him for his inspection, and which he desired the trumpeters to sound *hauw* and *jauw*, i. e. come and go. After which he asked me if they were like those I saw at Madras. I answered, "Yes; but those at Madras are made of copper." He asked me again, whether the tune were any thing like what I have ever heard. I answered,

"No." "How then?" ſays he, and preſently, ordering the inſtrument to be put into my hands, deſired me to blow. I told him, very civilly, that I could not blow. "No," ſays he, "you could; what are you afraid of?" I told him again that I ſpoke truth, and that I was brought up in a ſchool, where my maſter informed me what lying was, and always puniſhed thoſe boys that ſpoke untruths. He begun again, in aſking, if I knew how the trumpets were uſed for ſpeaking on board of ſhips? I told him that I never was on board of ſhips. "Why," ſays he, "did you never take a walk on the ſea-ſhore to ſee ſuch things?" "Yes, Sir," anſwered I, "I have been ſeveral times on the ſea-ſhore, but the ſhips are at a great diſtance from me; I can hardly diſcern a man on the maſt or deck of a ſhip." Queſtion: Whether only one ſort of muſic, or more, are uſed at Madras? Anſ. Many of each ſort; and they are diſtinguiſhed by theſe names, viz. drums, fifes, flutes, clarinets, French-horn, and baſſoon. Queſtion: On what occaſion do they uſe theſe muſics? Anſ. For ſoldiers to march, to ſalute, to retreat, and ſuch like.

The ſubject on muſic he ended, and the next was to this effect.

He aſked me whether I am an Engliſhman. I anſwered, Yes; but that I am a native of India. Queſtion: What employment are thoſe Engliſhmen and natives of India put into? Anſ. Firſt they are put into a ſchool inſtituted by the ſirkar, and, at the age of twelve or fourteen years, they are put out in order to learn trade or buſineſs—as a mechanic, merchant, ſailor, writer, and ſuch like. Queſtion: Whether they are enliſted as ſoldiers? Anſ. No.

June 11th. — — — — — — — — — — After this the Sultaun aroſe (five hours being elapſed) to quit the court, and deſired the preſent (of a hundred rupees) to be delivered into my hands, with theſe words: "This is given you as a preſent for the trouble you took in performing thoſe experiments, which verily pleaſed me:" and a command, that I am to ſtay in the fort ten days: "After which," he continued, "I will ſend you to Kiſtnagherry with two hircarrahs, in order to conduct you ſafely through my country." I returned the compliment with a ſalam, in the manner I was inſtructed,

ſaying, that I thankfully accept his preſent, and am willing to obey his commands. The language, which the Sultaun uſed, was the Carnatic Malabar. Mine very little differed from his. Poornhia was the interpreter of ſuch terms as the Sultaun did not underſtand, and Capt. Doveton favoured me with his butler (who underſtood and ſpoke the Moor language to perfection) to help me in going through the experiments.

# PART V.

## OBJECTIONS CONSIDERED.

To the Syſtem of Education, which I have now detailed in its riſe, progreſs, and effects, there have been made many and various objections. Of theſe it need only be ſaid in general, that creatures of the imagination, they dwell in cloſets, in converſation, and in ſpeculation, but have no place within the walls of a ſchool, where they fall beneath the touchſtone of trial and experience. Some of them, however, have been thought entitled to peculiar notice.

The general objection to the Syſtem, and its bearings in this country, I have anticipated (p. 94—98.)

The chief objection, which the intelligent reader may make to this ſyſtem is, "That however ſimple and plain it may appear in the detail, it will be found complex and intricate in the execution." To this objection, which I have often endeavoured to obviate, I reply, that the number of agents, which it fur-

niſhes and can multiply at pleaſure, renders, by the diviſion of labour, all its operations, in the hands of a man who can direct and employ his numerous miniſters, moſt ſimple and eaſy. I alſo reply, that the future workman has an advantage in having the model before his eyes. I do not wiſh to diſſemble, that in this, as in every other art, if he do not underſtand his trade, do not know how to handle his tools, cannot whet them when blunt, repair them when out of order, and renew them when unfit for uſe, he muſt not be diſappointed if he fall ſhort of the mark. And if ever ſo well verſed in theſe operations, yet if he be of a temper to be diſcouraged rather than ſtimulated by difficulties, which will ever occur in a new attempt; if he do not labour with earneſtneſs, perſevere with patience, and diſplay unwearied reſolution, he muſt not expect the prize, which God has attached to induſtry, ſkill, and exertion. But I add, with full conviction, that if this mode of conducting a ſchool were once fully eſtabliſhed, it will be found to require no more ability or exertion to carry it on, than it does for a man to carry on any trade in the manner in which he was himſelf trained.

There are alſo readers, to whom ſeveral facts, here recorded, however authenticated, will appear extraordinary, and hard to be credited. To anticipate and obviate ſuch remarks, I ſhall notice two inſtances. Ex. gr. It is reported that every boy in the Aſylum could ſay his leſſons well, and was acquainted with what he had been taught, as appeared on examination, at any time, by any perſon, who entered the ſchool. To thoſe, who look not beyond the general run of ſchools, this muſt appear not a little marvellous; but, like every thing elſe of this ſort, relative to the Aſylum, will, on minute examination, not only loſe the character of marvellous, but be found the ſimple and natural reſult of the ſyſtem; and as ſuch—as the neceſſary conſequence of the ſcheme being duly conducted—it furniſhes the beſt criterion for the maſter to judge of the ſucceſs of his endeavours, and the touchſtone by which every viſitor may try the vigilance and ability of the ſchoolmaſter.

This phenomenon flows directly and neceſſarily from the degradation of the unequal ſcholars from claſs to claſs. If this degradation were ſtrictly practiſed in every ſchool, it

would often happen that a boy, after ſix years ſtudy, would not have reached half the height, at which he now ſtands in the ranks of the ſchool, but would have learnt ten times more than he has now learnt: and no boy, fitting to be placed in any ſchool, would ever go through the courſe there, and remain ignorant of almoſt all he might have learnt, if he had not been all along occupied in taſks above his capacity, and exerciſes beyond his diligence.

It will be thought not leſs extraordinary to ſay, that one maſter can teach a thouſand or more ſcholars: and ſtill more, that he can teach them as eaſily as before he could ten; nay, more eaſily than he can ten who are in different ſtages of progreſs. The powerful effect of example and method, and general laws, and the choice of able and good boys for teachers and aſſiſtants, &c. which a large ſeminary furniſhes, is of great advantage in various ways. "And if nothing more could be ſaid of the ſyſtem than that it enables one man to manage and inſtruct as many ſcholars as his ſchool-room can contain and his eye reach, it would be no ſmall preſent to the world."

It was heretofore remarked, that little was ſaid of arithmetic, religious inſtruction, and other elementary branches of education, in this treatiſe. And it was deemed neceſſary to reply, that my experimental eſſay, treated only of the ſyſtem and mode of tuition, and not of the ſubject-matter of education. The ſame claſſification, with eaſy, ſhort, and frequent leſſons, was followed in teaching arithmetic, the principles of religion, &c. as in every other ſpecies of inſtruction. And the ſyſtem, when propoſed for charity ſchools in this country, has principally in view to teach the ſcholars to read their Bible, and qualify them for inſtruction in the principles of our holy religion; and, by its economy of expenſe and time, to extend theſe invaluable bleſſings to a greater number of children, and admit of their being at the ſame time uſefully employed in manual labour. In this view I have now enlarged on this ſubject: but for this, and every other good purpoſe, it was in the firſt inſtance neceſſary to eſtabliſh the credit of the ſyſtem as a mean of facilitating and expediting education. This done, it is time that it be immediately followed up by applying it to its primary object and end.

Of ſchools conducted on this principle, and of work performed on the ſame plan, an early and zealous patroneſs was found in the good and pious Mrs. Trimmer of Old Brentford, to whoſe ſucceſsful exertions in the cauſe of religion and piety her country is deeply indebted. This is the lady ſo well known to parents intereſted in the religious education of their children, for having ſupplied books and furniſhed inſtruction well adapted for their purpoſe. There are ſeveral female ſchools of induſtry, in the metropolis, approaching to this plan, ſuperintended and conducted, in an excellent ſtyle, by Ladies, who, in general, are found particularly attentive to ſuch charges.

Of the religious inſtruction given at the Egmore Aſylum, it were ſuperfluous to enter into any detail, as it is apparent on the face of the experiment, and in the regulations of the ſchool, that it was in the ſtricteſt conformity with the doctrines and diſcipline of the Church.

The following objections I notice in deference to the friends of my purſuits.

Frequent exception, I am told, has been taken to the economy of the *rod*, and the

commutation of corporal puniſhment, which I have propoſed. This propoſal is treated as equally chimerical and dangerous. The ſceptre of pedagogues is idoliſed and inveſted with the ſole power of transfuſing into the heart and ſoul, goodneſs, knowledge, and wiſdom. The authority of Solomon is adduced to prove that any other mode of puniſhment is preſumptuous and irreligious. "He that ſpareth his rod, hateth his ſon." Equally inſenſible to the beauty, the ſpirit, and the ſenſe of the figurative and metaphorical language of the eaſt, thoſe friends of excluſive flagellation not only miſunderſtand, but, unhappily for the back of many a ſufferer, pervert the wiſdom of Solomon by a literal interpretation of his expreſſive aphoriſm. Aſcribing a peculiar charm to the rod, independently of the end for which it is uſed, they think it ſacrilegious to attain that end by any other means. To guard againſt this practical miſapplication of holy writ in the economy of a ſchool, I obſerve, that the rod —the inſtrument of puniſhment—is here put for the puniſhment itſelf. The title, which the rod has to this diſtinction, in profane as well as ſacred learning, may be ſeen in a

perfect ſpecimen of this mode of puniſhment in a Roman (or Grecian) ſchool, in the prints of the ruins of Herculaneum. There a bared culprit, held by the hands over the ſhoulders of one of his ſchoolfellows, his feet ſtretched out by another, ſuffers under the rod of a third, and diſplays a ſcene not unworthy of the flogging Orbilius.

The true ſenſe of Solomon's aphoriſm will be found in this, as in every other inſtance, conſiſtent with ſound wiſdom. It is that, when offences are committed, and thoſe in authority do not take meaſures to prevent the repetition, and correct the offender, his real intereſt is overlooked, and his true happineſs committed.

In the interpretation of this paſſage the ſame latitude muſt be given to the word *hateth*. For the wiſe man does not mean to ſay, that the parent, "who ſpares the rod," actually diſlikes his ſon. On the other hand, it is an overweening fondneſs or love which oft prevents neceſſary correction. He means that he acts as if he hated him, and that the conſequences are ſuch as hatred and not love propoſes to itſelf. But I am aſhamed of dwelling on obſervations, of which if a man

be ignorant, he cannot read his Bible with ſafety, far leſs with benefit. Yet it is curious to remark, that theſe ſlaves to the rod, like others who are addicted to peculiar tenets, interpret ſcripture juſt as it ſuits their purpoſe; for they grant to the word *ſon* that latitude, which they refuſe to *rod.*

Of ſcriptural ſupport to this interpretation I quote only a ſingle example. It brought down ſevere judgment on the houſe of Eli that "his ſons made themſelves vile, and he reſtrained them not." The primary object of every parent or maſter is to *reſtrain*, to prevent the crime; but when, in ſpite of all that is done by way of prevention, the offence is committed, and puniſhment becomes neceſſary for the ſake of example, or to reform the culprit, can there be a heſitation whether that mode of correction is to be preferred, which is moſt mild, if it be at the ſame time moſt effectual, and has the leaſt tendency to diſgrace, to degrade, and to harden? With the ingenuous and noble ardour of youth, as with the mettle of a fiery ſteed, much more is to be effected by a mild and generous treatment than by the ſevereſt and repeated blows.

Though I thus plead for a frequent commutation of corporal puniſhment, it is not that it is neceſſarily connected with the letter, however it may be in the ſpirit, of the Madras Syſtem. It is prevention, not impunity, which is its aim. The ſufficiency of the correction, which it employs, is ſeen in its method, order, ſubordination, and obedience.

The next objection of the ſame ſort, and in the ſame ſpirit, regards *emulation*. This principle, though not new, is yet ſo perpetual and powerful an agent in the Madras School, and is ſo frequently and ſeriouſly queſtioned, and by thoſe to whom the greateſt deference is due, that I feel the neceſſity of diſcuſſing this ſubject at ſome length. As to the tuition by the ſcholars themſelves in the new ſchool, the emulation of the old ſchool is by far the moſt valuable auxiliary. I am extremely jealous of this principle, for I cannot ſo conveniently part with it as with any other ſubſidiary, which I have enliſted into my ſervice.

Firſt, it is ſaid that *emulations* are condemned by St. Paul, Gal. v. 20, and claſſed among "the works of the fleſh;" thus "hatred, variance, *emulations*, ſtrife, ſeditions, hereſies, envyings," of which we are told "that they

rivalſhip takes its colour of good or evil from the ſource whence it originates, and the object to which it is applied. To be emulous of virtuous excellence is as praiſeworthy, as to be emulous of ſuperiority in vice is deteſtable:

> "By fair rewards our noble youths we raiſe
> To emulous merit, and to thirſt of praiſe."—PRIOR.

The deſire of ſuperiority, the endeavour at excellence, which is ſtyled *emulation*, uſing that word in its true ſenſe, when directed to laudable purſuits, is a principle implanted by the hands of the Creator for the wiſeſt and nobleſt purpoſes in the human breaſt. It is this principle that is elicited by the claſſification of a ſchool; by which its pupils are excited to excellence, and to riſe to diſtinction and eminence in learning, in morals, and in religion. There is indeed another ſenſe of the word *emulation*, where it denotes not ſo much

ἐχ ὅτι ἄλλῳ, ἀλλ' ὅτι ἐχὶ και αὐτῷ ἐσ-ί.——ARISTOT. RHETOR. lib. ii. ch. xiii. Cantab. 1728: but in preceding editions, ch. xi.

"Contraſted with envy (I abridge what follows, compared with his preceding chapter, on envy) a baſe paſſion, inherent in mean ſouls, who ſeek not to exalt themſelves, but to depreſs their fellows, is this generous principle of *emulation*, which marks the character of the *young* and *magnanimous*." How aptly do theſe doctrines of the great Maſter of antiquity apply to the Madras Syſtem!

For a practical ſolution of this queſtion, the only ſolution which can be depended on of ſuch queſtions, I avail myſelf of the following communications, which will weigh the more that my ingenuous and zealous correſpondent had heretofore entertained a prejudice on this point. Of the letters with which I am favoured on this ſubject I have ſelected theſe, becauſe they alſo reſolve the chief inquiries made when it is propoſed to proſecute this experiment: and eſpecially becauſe they go to ſhew how eaſy it were to introduce the Madras Syſtem into every populous pariſh and town in the kingdom, and to anticipate and prevent the miſapplication and perverſion to which it, as well as all that is good and excellent, even *emulation* itſelf, is liable. It is not the ſage maxims of philoſophy, the profound deductions of morality, or the warm declamations of oratory, when with the utmoſt force of truth they inculcate general or hypothetical topics, which can convey that inſtruction to the mind, or impreſs that conviction on the heart, which the incidents of true ſtory, and the actual occurrences of real life are found to produce.

Dear Sir, Snedſhill, near Shiffnal, Salop, Nov. 10, 1807.

A NOTE received yeſterday from Mr. G. Marriott, informs me that you are now in London, and holds out hopes which induce me to write to you without further delay. I ſhould indeed, before this, have begged you to accept my ſincere thanks for your laſt kind favour, but did not know when you would return from the country; and wiſhed, before I wrote to you again, carefully to read over the Analyſis, with a view to determine whether we might venture to adopt the ſyſtem, without aſſiſtance from any perſon practically acquainted with it. And I conclude, that if ſuch aſſiſtance could not be had, rather than give up the plan, I would certainly endeavour to ſupply the place of it by aſking you a multiplicity of minute queſtions, which I doubt not but your zeal and patience would ſatisfactorily anſwer: ſtill however the advantages of a practical knowledge in the eſtabliſhment of any ſyſtem are ſuch, that I do not heſitate to requeſt the favour of you to ſelect and ſend to us ſuch an auxiliary as you ſhall approve.

In reading the Analyſis, amidſt all that has delighted me, ſome doubts and queſtions have

ariſen in my mind, which I cannot but communicate to you. It is ſeveral times ſtated, that the "ſcheme of tuition by the ſcholars themſelves" conſtitutes the eſſence and grand characteriſtic of the Madras Syſtem. Is then the practice of changing places continually in the claſſes, and the encouragement of emulation, a neceſſary part of that ſcheme; or are the advantages of the ſyſtem to be obtained without it? Have you ever found, in the courſe of your experience, that giving ſcope to the principle of emulation (particularly in the caſe of tutors and pupils changing places) has produced *perſonal* feelings of envy and ill will, deſtructive of that "lowlineſs of mind in which each ſhould eſteem others better than themſelves;"—in a word, any thing contrary to that ſpirit of humility and love which is the Alpha and Omega of Chriſtianity? And would theſe perſonal feelings be avoided, ſuppoſe any ſuch exiſt, by *ſubdividing* the claſſes, ſo that inſtead of a competition and change between *individuals* taking each others places, the object be; in the one caſe, to be raiſed into a higher ſubdiviſion, and in the other, not to be degraded into a lower? I put theſe queſtions to you freely, aſſured that you would

## Letter to the Rev. C. R. CAMERON.

"Dear Sir, Swanage, Dorſet, 14th Nov. 1807.

THIS inſtant, returned from town where I ſtaid only a few days, I am favoured with your letter, and loſe not a moment in replying to your inquiries. I perceive that you have read my experiment with no common attention.

You are quite correct in believing that you will learn on trial, and by experience, the innocency and utility of what may a priori appear doubtful or ſuſpicious.

To take your letter in order, I muſt leave it to my friends, Mr. Marriott and Mr. Davis, (by whoſe zeal, ability, and induſtry much has been done in ſpreading the Madras Syſtem) to ſelect a boy for you, as they are on the ſpot, and for this purpoſe ſhall communicate to them your wiſhes and intentions.

Emulation—a principle implanted in our boſoms by the Author of our nature for the wiſeſt and nobleſt purpoſes is an eſſential part, and the grand recommendation of public education: and I have never known any other than the moſt beneficial and ſalutary effects from its being called forth; as it greatly tends

not only to excite diligence, but almoſt to ſuperſede puniſhment.

Tutors and pupils may be diſpenſed with, and often are for the ſake of quietneſs.

I conſider no modification neceſſary for Sunday Schools. My Sunday Schools are conducted as the Day Schools. I know no other previous arrangement neceſſary than providing ſmall and cheap tracts (books), of which Mrs. Trimmer's Charity School Spelling Book, Part I. and the Child's Book, Parts I. and II. and Pſalters, are eſpecially to be noticed, and are on the ſociety's books for promoting Chriſtian knowledge.

By all means take monthly or quarterly from thoſe children who can afford it, what they can afford, for inſtruction; and make them alſo pay for their books. In London a ſhilling a month is charged for day ſcholars.

The reaſon I have ſo often repeated that the ſyſtem conſiſts in the tuition by the ſcholars themſelves is, that the very principle, on which ſucceſs depends, was often overlooked in ſome ſchools. The reaſon why the claſſification, the perpetual change of places, and conſequent emulation, are not ſtated as eſſentials of that ſcheme is, that theſe requiſites

belong, or ſhould belong, to every public and private ſchool, and are not diſcoveries of mine, though perhaps I have carried their right applications further than was done before. The advantages which theſe produce muſt, in no inſtance, be diſpenſed with.

I muſt deſpatch this ſcrawl as it is, having to ſet about my preparation for the duties of to-morrow, and being unwilling that you ſhould loſe a day.

Short, eaſy, frequent leſſons, learnt and ſaid every quarter of an hour, or every half hour at moſt, and no letter or word ever paſſed over without being perfectly known are our grand arcana.

For the reſt I muſt now refer you to my friends, and to the youth they may ſelect, of which I muſt alſo write to them.

Wiſhing you all ſucceſs, of which you cannot fail if you ſee every leſſon perfectly learnt and perfectly ſaid, I am, dear ſir,

your moſt faithful ſervant, A. BELL."

N. B. The above, of which I had no copy, is printed from a copy taken by one of his ſcholars by order of Mr. Davis, while paſſing through his hands.

Snedſhill, Shiffnal,
Jan. 25, 1808.

" Dear Sir,

YOUR favour of the 15th inſtant, for which I beg you accept my thanks—informs me that you are ſtill at Swanage; and I loſe therefore no time in taking advantage of this information. Had I been certain about your reſidence, or had any thing of importance to communicate, I ſhould, as in duty bound, have written before this, and thanked you for your kind and candid anſwer to my inquiries reſpecting the principle of emulation: I can only reply, that whatever my opinions might be, they have not in this inſtance influenced my practice; and in the application of this principle I have diſcovered nothing, as far as my experience goes, but the moſt ſalutary effects; and amidſt all the anxiety of the children to riſe, &c. no appearance of envy or ill will has ſhewn itſelf. Our children are wonderfully improved in various reſpects, and where education is *unremittingly* carried on under the ſyſtem, without the intervention of ſeveral days, as in a Sunday School, the effects muſt be prodigious. Lewis Warren has acquitted himſelf much to our ſatisfaction,

and is very well qualified for the work in which he is engaged. He has almoſt finiſhed his buſineſs at Wellington, where he has been organizing a weekly free-ſchool for my friend and neighbour Mr. John Eyton, who is vicar of a pariſh containing ſeven thouſand ſouls, and who, I truſt, by means of the ſyſtem, will be enabled greatly to extend his plans of education. My couſin, Mr. Thomas Butt of Trentham, Staffordſhire, was here laſt week, and I took him to ſee the ſchool at Wellington; in conſequence of which, he is anxious to eſtabliſh the ſyſtem in Staffordſhire. He is in the midſt of the potteries, which are very populous, and has both a Sunday School and a Weekly School under his own eye, ſo that it is a ſoil well fitted for the ſyſtem to take root and flouriſh in; but I did not feel myſelf authoriſed to let L. W. go out of the neighbourhood without conſulting you firſt. With many thanks for the trouble you have taken with us, and with ſincere deſires for the furtherance of your important and benevolent plans, believe me, dear Sir,

your ſincere and obliged, C. R. CAMERON."

"Dear Sir,

Snedshill, Shiffnall,
March 30, 1808.

I WAS quite unconscious that any thing I had said, or related, respecting my experience of your system, could be of any further use than to afford some satisfaction to you and your friends, and shew you that the trouble you had taken with us was not in vain. But you are quite welcome to make any other use of my letters you can; and I shall rejoice if I can be a means of contributing in any way to forward your benevolent and very important plans, and of removing any preconceived objections to a system of education, which seems to me calculated to *effect all that education can effect*—considered as a mere human work—in forming the character; and, by the habits it induces, to prove the best hand-maid to that religion by which alone the heart can be changed, and an evil nature be made a good one.

The experience of my neighbour, Mr. Eyton, who has established the system in a Day School, consisting of more than 80 boys, fully agrees with mine in respect to the good effects of the spirit of emulation which it excites; and he says it has annihilated all the

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ſome an inſurmountable barrier. Though fitted to inſpire youth with a love of juſtice, reſpect for the laws, and a deference to the inſtitutions of their country, yet oppoſite effects have been aſcribed to it in theory, and have filled ſome minds with horror of this hydra monſter. To relieve my readers from ſuch apprehenſions, I aſſure them that it is no otherwiſe neceſſary to the ſyſtem than as a mild engine of diſcipline, which they are at perfect liberty to diſpenſe with, if they retain a predilection for a more ſummary mode of correction. I muſt, however, obſerve, that this innocent inſtrument of diſcipline gives a ſolemnity and force to puniſhment, and often by its forms alone effects what puniſhment cannot do. But it is aſked, are children at ſchool capable of entering into logical and metaphyſical diſtinctions, or into the nice gradations of merit and demerit? If not, ſo much the better; ſo much the leſs caſuiſtry; ſo much the leſs chance of error. But can they diſcriminate between truth and falſehood, right and wrong, good and bad motives? Yes, I ſay, in regard to their ſchool and playfellows, far better than we can who aſk theſe queſtions? Of the omiſſions and commiſſions

of one another, they are moſt perſpicacious. Of the motives of conduct, ſometimes beyond our reach, their judgment is unſophiſticated, and their deciſions are natural and juſt. They correſpond with the ſentiments, feelings, and conſciouſneſs of their fellows, and command as you do, their reſpect and eſteem for that impartial and equal juſtice, which the culprits themſelves are well aware maintain the general order, harmony, comfort, and happineſs. Were it otherwiſe, you do not tie yourſelf down to the ſentence of this court martial, which in effect it is, and which you need only reſort to, when you ſee occaſion for it, and expect benefit from it.

It is ſeriouſly objected that this ſyſtem of education is too productive, is too ſaving of labour, time, and expenſe for common uſe. It is alſo ſaid that it is unfit for general and national education, becauſe its economy and other advantages do not tell in a ſmall as in a great ſchool.

To theſe, and ſimilar objections, it will not be expected that I ſhould make a reply. But I have in reſerve, from the pen of an invaluable friend, a complete anſwer "which meets every poſſible objection." It is included

in a diſplay of its oppoſite fruits and advantages. Theſe are ſummed up with ſuch ability, conciſeneſs, and penetration, carry in themſelves ſo much weight, and fall from ſuch a height, that they cannot fail to make a deep impreſſion. Granted to my requeſt to make ſuch uſe of it, as may appear to me moſt conducive to the common cauſe, I am happy in preſenting to my readers this

EXTRACT of a SERMON,

*Preached at St. Mary's, Lambeth, for the Benefit of the Boys Charity School, 27th March, 1808,*

By the Rev. CHARLES BARTON, D. D.

Domeſtic Chaplain of his Grace the Archbiſhop of Canterbury, &c. &c. &c.

EPH. vi. 4.——"Bring them up in the nurture and admonition of the Lord."

— — — "But it is with peculiar and well-grounded confidence that I preſume now to call upon you for a more than ordinary contribution. To the ingenuity, liberality, and unwearied exertions of an individual, we are indebted for a plan of education which promiſes ſuperior advantages, and *meets every poſſible objection.* Its primary and eſſential excellence conſiſts in fixing the attention, or, in other words, in abſtracting the mind from every object, and employing it

ſolely upon that which is deſigned for its more immediate occupation. This lies at the foundation of all knowledge. Where ſuch a habit is acquired, unuſual progreſs may be expected. And thus the beſt poſſible proviſion is made, that the children under your care may obtain moſt expeditiouſly the means of ſubſiſtence.

In its preſent effect, the benefit is eminently conſpicuous. The buſineſs of inſtruction is ſooner completed. Much valuable time is ſaved, which may be employed to the purpoſes of induſtry, and the boy at an earlier period may be making ſome advances in the deſtined employment of his future life. Thus he may become qualified for entering ſooner, and with greater advantage, into ſome active calling, to the relief of his parents, to his own individual happineſs, and to the increaſe of national proſperity.

In its preſent effect alſo, and in the more immediate reſult of its operation, it is the parent of order. There is no room left for idleneſs. Nothing can poſſibly occur to divert the thoughts from their preſcribed occupation. Every boy has his place, and every hour its proper buſineſs. And then the whole

of education conducted on this plan, will at once be satisfied, that the point has been gained, upon which the judicious instructor may take his stand, and direct the mind in whatever it pleaseth him.

Lastly, it is very material to observe, these things are not merely taught as principles, or enjoined as duties, but they are practised,—*daily and hourly practised.* They are wrought into the sentiments, and are almost mechanical in their effects. They are the fixed and settled habits both of body and mind.

And now contemplate a youth so trained up, entering upon his appointed station in society; a youth who is habitually religious, attentive, diligent, orderly, obedient. Is there an occupation within his sphere for which he is not in a great degree already qualified? Is he not prepared to acquire with facility, and to pursue with steadiness, whatever art may be put before him? Who is there among you, that would not readily receive into your habitation as a servant or an apprentice a boy with such habits? Receive him, did I say? Who would not rather consider him as a treasure?——But let not our estimation of the benefit rest here. Attend him in his pro-

See also a Sermon preached at the cathedral church of Winchester by the Rev. Frederic Iremonger, A. B. F. L. S. Minor Canon of Winchester, &c. Hatchard and Rivingtons. This eloquent preacher and pious fellow-labourer informs me, that on the departure of a boy, who had been with him a month modelling Sunday Schools, the scholars requested that a day or (I quote from recollection of a conversation and of a letter which I have mislaid) night school be opened and conducted on the Madras principle, that they might teach one another, for they had learnt more in the last month than in any six before. He added, that previous to the introduction of the new system, he was not able to discriminate between one scholar and another, but that he can now tell the character and proficiency of each.

Among these practical answers I insert what is this moment put into my hand by a friend, of whose uniform and unremitting exertions, among all to whom his influence extends, I cannot speak as I think, but whose pious and correct zeal thousands of children will rise up and bless for me in those countries where this precious boon is inestimable.

"The Committee, in gratitude to the Rev. Dr. Bell, feel it due to the public to inform them, that ſince the laſt publication the admirable mode of education invented by that gentleman is now practiſed at the Aſylum. It was introduced by the recommendation of His Royal Highneſs the Preſident, with the approbation of His Grace the Archbiſhop of Canterbury. This excellent method of directing and enabling children to inſtruct one another is ſimple, expeditious, and efficacious; every one is kept on the alert, time is ſaved, diligence is called forth, merit is rewarded, and conſtant emulation excited. The labour of the ſuperintendent is diminiſhed, while the advantages of a general control are more widely diffuſed."

The following communication will gratify my friends who have long wiſhed to ſee this ſyſtem diffuſing its influence through Ireland, and furniſhes a new link more towards the fulfilment of the predictions, to which they have often liſtened with complacency.

SIR, 31, Merion Street, 9th April, 1808.

I am directed by the Society for Promoting the Comforts of the Poor (in Dublin) to convey to you their thanks for your very

kind and liberal permiſſion (conveyed through Mr. Bernard) to print your moſt valuable book on education; and at the ſame time to tranſmit to you a copy of a Reſolution unanimouſly entered into at a meeting of the Society on Thurſday the 7th inſtant.

"Reſolved, That, in order to expreſs our ſenſe of the benefit conferred upon the public by the Rev. Dr. Bell's Introduction of a method of popular education, which in expedition and efficaciouſneſs appears wholly unexampled, that Reverend Gentleman be, and he is hereby requeſted to permit himſelf to be enrolled as an honorary member of this Society.

I have the honour to be, with reſpect,
Sir, your moſt obedient, humble ſervant,
WILLIAM DISNEY,
Secretary to the Society."

One of the greateſt ornaments and brighteſt luminaries which adorns the church, a venerable and venerated prelate, has ſent abroad, under his apoſtolical authority and earneſt recommendation, this ſyſtem of moral and religious education as the moſt effectual mean of diffuſing the goſpel among heathen nations. See Paſtoral Letter of the Right

Reverend Lord Biſhop of London to the Governors, Legiſlature, and Proprietors, of the Weſt India Iſlands. Cadell and Davies, 1808.

I only add, in the courſe of this experiment the reader may have looked no further than to the extreme lowlineſs of the ſubject: the writer looks to its extenſive utility and general diffuſion. With this elementary branch of inſtruction, this A, B, C of literature, education always begins, and often ends.

In the threſhold which leads to all literature, art, and ſcience, it is far more important, than in any of the departments, to induce habits of method, order, arrangement, induſtry, attention, preciſion, and of learning with expedition and underſtanding—habits which, eſtabliſhed in early tuition, will carry their beneficial effects into every branch of knowledge, ſacred and profane, proſecuted by the ſcholar in the courſe of his future life. The foundation well laid and deep, the ſuperſtructure goes on with ſafety, certainty, and confidence. The ſcholar, accuſtomed in his initiatory leſſons to ſubordination, arrangement, preciſion, to thought and reflection, to teaching, as well as being taught, proceeds with underſtanding, ſatisfaction, pleaſure, and delight,

# PART VI.

## APPLICATION AND CONCLUSION.

## CHAPTER I.

### *Application to Day Schools and Academies.*

It is neceſſary to premiſe, that though this and the following chapter are almoſt literally reprinted from the 2d and 3d editions, yet a few remarks of a later date and of recent events are interſperſed.

It has been the labour of a great part of my life, under every difficulty, and with every ſacrifice, to lay the foundation of a new ſyſtem of education, of the truth and efficacy of which I have given a ſenſible demonſtration by the repetition of the experiment, in which it originated, in this country; where, if it has not reached the ſummit which it attained in India, it is owing to its not yet having been adopted in charitable eſtabliſhments, where the ſcholars, entirely removed

from home, are ſolely in the hands of the inſtitution, and have been duly trained, for ſeven years, to fill the various offices of the ſeminary. Since this was written the ſyſtem has been introduced into the Royal Military Aſylum, Chelſea, where, according to the end in view, and the hours the machine is at work, it has fully accompliſhed my prediction in regard to it, p. 211—212.

This experiment, I have often ſaid, having been made in a charity ſchool, is, in a peculiar manner, adapted to the education of the lower orders of youth. And it may be thought preſumptuous to recommend its adoption into ſchools of a ſuperior deſcription. Yet it might be ſhewn, that to theſe, under certain limitations, it is ſcarcely leſs applicable. In the ſecond claſs at the Egmore Aſylum, the teacher had his aſſiſtant aſſigned to him from the boys of the firſt claſs by daily rotation. Such and ſuch like devices are of eaſy execution in any ſchool. In many ſchools, monitors (for it ſignifies not what name is given them) have of old been employed for ſuch offices, or for purpoſes of diſcipline: and it my humble opinion, that the ſyſtem itſelf may be adopted, with great

advantage, in every family, and in ſchools of every deſcription, where youth can be found, who, for the ſake of their own improvement, or in conſequence of the general law of the ſchool, or for their own free education, or any other perquiſite or motive, would engage themſelves as teachers.

He will be a ſturdy maſter of an academy who ſhall make the firſt trial: but could he once overcome prejudice and oppoſition, which I do not adviſe him to attempt, unleſs he feel his own powers equal to the Augean taſk, and achieve the arrangment, according to this ſcheme, with his ſcholars themſelves, and were he endued with due perſeverance, I could venture to promiſe him ſucceſs beyond any expectation they can entertain who have never witneſſed the wonderful effects of this ſyſtem. I can enſure to him, under its juſt and impartial adminiſtration, the hearts of his ſcholars, and, by conſequence, the heads of their parents.

A conſiderable period having elapſed ſince this ſuggeſtion firſt went abroad into the world, during which great progreſs has been made in diffuſing the ſyſtem among the lower order of ſchools, and much experience attained of

the facility and ſucceſs with which it is effected, I would now give additional force to my recommendation, that maſters of academies, by adopting it, conſult for their own eaſe and ſatisfaction, and for the comfort and improvement of their pupils.

In India the ſyſtem itſelf was regarded as not ineligible for children in opulence. Theſe were admitted (ſee Appendix) as matter of favour, and as ſupplying additional funds for the charity, to the ſame fare and treatment as the indigent orphans of the foundation; and parents and guardians were ſolicitous to ſubmit their children and wards to the rules and dreſs of the ſchool, from which no deviation was allowed. Between theſe boarders and the moſt deſtitute orphans on the foundation I made no diſcrimination. Whether in ſo doing I promoted the common intereſt and happineſs of both, they themſelves can beſt tell after the event, and to their judgment I appeal (See p. 215—219.).

In a day ſchool under my eye, in my pariſh, the maſter, who has many avocations of duty, has, after a recommendation on my part of five years, been induced to adopt the ſyſtem a month before the period at which

I am now writing, Chriſtmas 1806. In conſequence of his having imbibed its ſpirit, and carried it into immediate unreſiſting effect (for in the general run of ſchools * every ſtep of your progreſs is reſiſted till reſiſtance is beaten out of doors), it outdid every thing I had before witneſſed in the ſame ſhort ſpace. The inſtantaneous effect appeared little leſs than miraculous. The diſorder, noiſe, and idleneſs which, in his abſence, had heretofore prevailed, ſtarted up at once into order, quietneſs, and diligence. Inſtead of the ſolitary reading of one or two leſſons in a day by each child, without compariſon or emulation, the claſſification, and ſaying a leſſon every half hour, operated like magic, and produced an exertion, not ſurpaſſed by a new game taught to children. The leſſon, if it be uncertain when it will be ſaid, and whether in the courſe of the day, is poſtponed and neglected. When it is to be ſaid immediately, it is im-

* Many exceptions of late have occurred to this remark (ſee p. 211), of which there is a memorable example in the Boys Charity School, Lambeth, where Mr. Reynolds, the ſchoolmaſter, found and made no difficulty, but carried every inſtruction into immediate effect with equal eaſe and ſucceſs. Indeed matters have ſo turned out, that little reſiſtance has occurred ſince the above was written, and the remark might now be almoſt expunged.

mediately gotten. No time is left for previous idleneſs or play. But it was the emulation, and the novelty of the emulation, which ſerved to produce the grand effect. The ſcholars were obſerved to quit the ludus literarius with reluctance after two hours attendance in the forenoon, and to return before their hour in the afternoon to renew the game of letters—the competition for places. Prevented by the ſmallneſs of the ſchool-room from ſaying their leſſons at once, it was delightful to me to ſee the eagerneſs of the claſſes to claim their turn; and now, for the firſt time, the ſcholars are longing for the termination of their holidays.

It is not enough to ſay, that in half an hour as much was learned as before in the courſe of the day (four hours), and far better. The parents have been ſtruck with the rapid progreſs of their children during this period: and ſome have been ſurpriſed to find books in the hands of their children at home whom they could never before induce to open a book.*

* "Mother (ſays one of the head boys at home), mother, it would frighten (meaning aſtoniſh) you to ſee our ſchool. We learn as much in half an hour as we did before in a fortnight." Juſt as this was written, a father of

All this was done without a ſingle puniſhment inflicted.

How long this eagerneſs of novelty will laſt, and how far it will ſubſide, I do not know. But this I can hazard ſaying, that without the groſſeſt negligence or culpability on the part of the maſter, the ſpirit, which has been infuſed into this ſchool, will never evaporate, nor the ſyſtem ceaſe to produce its great effects. And whenever this ſyſtem is duly purſued, it will aſtoniſh by its effects on the hearts of the ſcholars, as well as in the progreſs of the ſchool. It is now more than a year ſince the above was written, and nothing has diſappointed my expectations.

Still, however, it muſt not be diſſembled, that the maſter of a charity ſchool poſſeſſes ſuperior advantages where the appointment

one of the ſcholars, who himſelf attended to the progreſs of his ſon at home, having called on me, I read it to him. He ſaid, "Sir, if any one had told me that my ſon was to have learnt more in a day than he ever did before in ſix weeks, I ſhould have believed it impoſſible." He then ſtated facts in proof, and added, "I go to the ſchool, and am more amuſed with the claſſes ſaying their leſſons than with a play."

of teachers, and degradation of thoſe who prove unworthy, meet with no difficulty, and furniſh a powerful engine of diſcipline in the conduct of the ſchool.

A ſchool for the children of the poor, under very reſpectable patronage and management, is founded on this principle in Orchard Street, Weſtminſter. See an excellent account of this inſtitution by P. Colquhon, LL.D. Hatchard, 1806. For further information on the ſubject of education, ſee alſo his "Treatiſe on Indigence," a work abounding with much curious and important matter on various ſubjects relative to the poor. Hatchard, 1806.

In the charity ſchools of Whitechapel may be ſeen an incipient attempt at modelling a ſchool on the Madras Syſtem, with ſome of its initiatory practices, of which hereafter.

not ſpeak for themſelves, and if the reader do not anticipate the application, I am apprehenſive that it will be to little purpoſe for me to ſay to what they lead; as here I have not realized my preconceived notions as in the narrative of the ſchool. Not having made the experiment, as to ſchools of induſtry, I ſhall not enter into any details, as when I had facts to record. And, indeed, the aſſimilation of the ſubjects, and the anticipations which occur in the foregoing narrative of what relates to this head, leave but little to add.

Stipendiary ſchools, by which in contradiſtinction to charity and free-ſchools, I mean ſchools where parents pay for the education of their children, it has already been obſerved, admit of being conducted on the ſyſtem of the Aſylum, or modifications of it. And the practices of that ſchool, the teaching of the alphabet in ſand, and eſpecially the ſyllabic reading, and unreiterated ſpelling, ſhould be admitted into every ſchool and family.

But it has been often aſked, if you teach children ſo faſt, what is to become of the period of their childhood, now employed in learning to read? It were no difficult taſk to

answer this, and other such interrogatories; and to follow up my experiment by pointing out an appropriate course of education for the different descriptions of youth of this country. But this does not fall within my present limits. It is for the lower order of youth that this prospectus is intended.

If there be any reality in what has been detailed above, it will be granted that great improvements may be made in the mode of education; and habits in early youth superinduced, favourable to industry, virtue, and happiness, which are indissolubly linked together. Wise and good men of this nation have been employed in administering relief to distress in every shape in which it occurs. But the same judicious and enlarged measures have not been taken to prevent the occurrence of that distress, which, however alleviated, can never be wiped off the face of the sufferer. Our code of laws is solely directed to the punishment of the offender; and it has not come within their contemplation to prevent the offence. This higher and nobler aim, as far as it is attainable, must, it is granted, originate in the right education of the lower orders of the community, by watch-

ing over, guiding, and directing their early conduct.

It will be confeſſed, too, of great national importance, to give a right direction to early education, to ecpnomiſe the time, the labour, and the expenſe of teaching, and by rational and religious inſtruction cultivate the minds, exalt the characters, and improve the morals of the riſing generation.

Senſible that the future ſtrength and proſperity of the ſtate depend upon the youth, ſome ancient and military nations educated them at the public charge, and in a preſcribed form. In a free country, and in the improved ſtate of commerce and the arts, this practice does not admit of being univerſally adopted, and if it did, would not be productive of general benefit. Are we therefore to think that we have nothing to do, but what (our poor laws, or rather) the abuſe of our poor laws do for us—to reward idleneſs, extravagance, and profligacy, and to tax induſtry, frugality, and ſobriety? The money, expended in clothing and feeding the children of the poor, along with the gratuitous and endowed charities, would, if properly applied, ſuffice alſo to educate them, train them in the

arts and manufactures which abound in this country, render them uſeful and happy members of the community, and gradually correct ſome of thoſe evils, which threaten the overthrow of the ſtate. But ſuch deſigns are not to be accompliſhed by any magical charm, which, like the viſionary projects of reform, that have inundated the world of late, is to operate its effect with inſtantaneous and unerring certainty. Like all human works, it muſt have a beginning, a middle, and an end. If it be our aim to perfect a ſyſtem (a priori) previous to trial and experience, and diveſted of the gradual progreſs, ſuited to the condition of human affairs, it were not difficult to predict the ſucceſs. It is the inflexible nature of the poor laws, which has, for ages, chained down the wit of man, and checked that ſilent and gradual progreſs, obſervable in the conduct of affairs, open to human ingenuity, which is ever ready to accommodate its arrangements to exiſting circumſtances, and to the changes, that take place in the ſtate of things. The more difficult the taſk, and the longer the period it may require to bring it to maturity, the leſs ſhould be the delay in ſetting about it. Something at leaſt may be done in re-

gard to the education of youth, the moſt important of all concerns, ſuited to our ſtate and condition, and analogous to what is done in other matters of great, though inferior moment.

It is not propoſed that the children of the poor be educated in an expenſive manner, or all of them be taught to write and to cipher. Utopian ſchemes, for the univerſal diffuſion of general knowledge, would ſoon realize the fable of the belly and the other members of the body, and confound that diſtinction of ranks and claſſes of ſociety, on which the general welfare hinges, and the happineſs of the lower orders, no leſs than that of the higher, depends. Parents will always be found to educate, at their own expenſe, children enow to fill the ſtations which require higher qualifications; and there is a riſque of elevating, by an indiſcriminate education, the minds of thoſe doomed to the drudgery of daily labour, above their condition, and thereby rendering them diſcontented and unhappy in their lot. All however may be taught, on an economical plan, to read their Bible and underſtand the doctrines of our holy religion.

ſchools of induſtry. And what can be better adapted for this purpoſe than a ſyſtem, by which one man may inſtruct as many children as can be placed under his inſpection, and with an eaſe and expedition which would heretofore have been thought incredible,—a ſyſtem which will equally apply to ſchools of induſtry, where one man may in like manner inſtruct his thouſands! If this ſyſtem were regularly eſtabliſhed, one hour of the day, in which two or four leſſons muſt be well learnt and read, would ſuffice for inſtructing the youth of the lower orders in the elements of reading and principles of religion, and the reſt of the day, ſpent in ſchool, may be given to manual labour. In this way, the children of the labouring poor may be enabled to defray the expenſe of their own education. But this ſcheme goes much further, and will alſo apply to the children of paupers.

In the relationſhip in the conduct of different inſtitutions to one another, this ſyſtem preſſes itſelf forward, and will be found to connect itſelf moſt intimately with the adminiſtration of the poor laws. An union of charity ſchools and ſchools of induſtry deſerves the conſideration of the truſtees, direc-

tors, &c. of our charity ſchools, and all who ſhall henceforth endow charitable inſtitutions. Of this deſcription of ſchools the moſt ſtriking example will be found in the Royal Military Aſylum, where education and induſtry are carried on together in a ſtyle, which excites the admiration of all who witneſs the happy and grand ſcene.

The general relation between the maintenance of the indigent poor, and the education of their children in religious knowledge and induſtrious practices, requires no elucidation. By combining theſe objects, the children will, in the firſt inſtance, contribute (and largely too, under able and upright management) to their own education if not ſupport, and will have a fair chance of being rendered, at an early period, honeſt, induſtrious, and uſeful members of the community, and, by conſequence, prevented from being, in future, ſo burdenſome to the ſtate as their forefathers have been. To call forth emulation and exertion, the ſame ſyſtem of ſuperintendence, inſpection, regiſtering of daily taſks, which is followed in the elements of letters, muſt be purſued in regard to the handicrafts.

The great economy of time and expenſe in

the management of ſuch inſtitutions on a large ſcale, whether for purpoſes of education, manufactures, or adminiſtration of poor laws, or rather the amalgamation of theſe three, cannot have been overlooked in peruſing the above ſyſtem, and comparing its reſult with the correſponding effects in the ſeveral ſchools of this country, where the ſame mode of tuition by the ſcholars has been adopted. Here it has been demonſtrated, that the children of the poor can be educated for a year at the total expenſe of 10*s.* or 7*s.* or even 4*s.*, according as the numbers are, leſs or more, in the ſchool. When it ſhall, in like manner, be aſcertained how much, under a ſyſtem as productive of work as of learning, each of theſe children can earn for the reſt of the day, when in ſchool, (one hour deducted for learning) we ſhall have data to calculate the expenſe of educating the poor. In my humble opinion more would be earned by each child than his education would coſt, and an aid to the poor rates may be derived from this ſource.

In the conſolidation of charity ſchools, and ſchools of induſtry, and the general eſtabliſhment of ſchools of induſtry, paupers of good

youth, in the national induſtry, proſperity, and happineſs.

I have endeavoured to give ſome conſideration to this humble ſubject, by repreſenting it as relating to that elementary branch of knowledge, which is the key to all literature and ſcience, and is more extenſively uſeful than any other branch of inſtitution, by its being the preliminary ſtep to every other ſcience, and the groundwork of all inſtruction in morality and religion. "It was the wiſdom of ancient times, ſays Seneca, to conſider what is moſt uſeful as moſt illuſtrious."

In a word, let us from the experience of nations, anticipate the conſequences, which may be expected to reſult from the inſtruction, which is thus propoſed to be diffuſed among the people.

In comparing thoſe countries, where parochial ſchools are eſtabliſhed, and education is cheap and common, with theſe, where it is obſtructed by the tedious manner in which it is conducted, and the expenſe with which it is attended, we are ſtruck with the manifeſt ſuperiority of the one to the other, in morals and induſtry: and we learn to appreciate a ſyſtem, which, by its economy of expenſe

and time, and by its contribution of labour on the part of the ſcholars, is every way fitted for diſſeminating, among the lower orders of youth in the latter countries, thoſe elements of letters, and that portion of religious inſtruction, which prevail in the former, and with them, by conſequence, good morals and frugal induſtry.

The remark, which I would leave on the mind of the reader, is, that without general inſpection and ſuperintendence, not only the happy effects of this ſyſtem muſt not be expected, but even abuſes cannot be prevented.

For further recommendation of Schools of Induſtry, ſee the following extract.

## CHAPTER III.

### *Proſpectus of Charity Schools of Whitechapel, and of Schools in Ireland.*

I KNOW not how better to conclude, and exemplify the application of what has been ſaid, than by the following extracts. As what is real has an effect beyond any hypothetical caſe, I ſhould think myſelf culpable were I to detract from their weight, if they have any, by changing their authentic form.

*Extract of an Anſwer to a Letter and Addreſs from the Rev. Dr.* WRIGHT, *&c. &c. &c. Truſtees of the* Whitechapel *Charity Schools, dated* Swanage, *Oct.* 11, 1806.

— " I am ſolicitous, in the firſt inſtance, to ſee the preſent ſyſtem digeſted, comprehended, and rendered familiar and grateful to the ſcholars, as well as to the maſter, for which nothing more is requiſite, in the outſet, than capacity, diligence, and honeſty, on his part.

" This once achieved, and it may ſoon be achieved, I indulge the fond hope, from my knowledge of the opinions and talents of the committee to whom you have committed the important truſt of management and ſuperintendence, I indulge the fond hope of ſeeing the uſeful arts and manufactures incorporated into the ſyſtem, and forming a branch of education. I do not at preſent enter into any detail on this ſubject, becauſe the advantages which it preſents, as well in point of economy as utility, are ſufficiently obvious; and becauſe your committee are, to my knowledge, far more competent, than I pretend to be, to judge of its practicability, its expediency, and

utility; to give it a right ſhape and form, and to direct its execution. I only beg leave to ſay, that the ſcheme for the tuition of the ſchool will (mutatis mutandis) equally apply to the conducting of the various handicrafts which it may be eligible to introduce into this inſtitution. And for this I know that, under able and willing maſters, there will be abundance of leiſure.

"In regard to the length to which inſtruction ſhould be carried in charity ſchools, there has been, and ever will be, a variety of opinions; but to uniting with the elements of reading, and the principles of our holy religion, manual labour and the uſeful arts, I truſt there will be few diſſentient voices throughout the kingdom. By this means, too, I conceive you will entitle yourſelves to the grateful notice of your country, and the remembrance of poſterity, by laying the baſis for that amelioration of our poor-laws, and their execution, which has hitherto defeated the ſkill of ſupereminent talents, and baffled the efforts of the moſt enterprizing genius.

"In the arduous and intereſting taſk of the adminiſtration of the poor-laws, my ſyſtem of general ſuperintendence and individual in-

ſpection, which in every inſtance, where it has been tried, has produced the ſame effects, and of which we have a familiar example in the conduct of a ſhip in the navy, or a regiment in the army, ſeems to me eſſentially requiſite to command the minds of men and enſure ſucceſs. It is for want of method and ſyſtem that the abuſes, every where practiſed or known, have crept into the adminiſtration of our poor laws, and ſeem to ſet all remedy at defiance. It is wonderful to me that thoſe among the poor who are capable are not employed in the adminiſtration of thoſe laws from which they derive their ſole ſupport.

" Go into a charity ſchool; obſerve how in general they are conducted, the maſter having every thing to do, far more than any man can do well: and if perchance he be unable or unwilling to do any thing to the purpoſe, what a ſcene of ignorance and ſloth! Put my ſyſtem of ſuperintendence and inſpection, and regiſtering of daily taſks, &c. in motion, and what a buſy and active ſcene will inſtantly ſtart up, as by magic. The ſame thing applies equally to the poor. And indeed this ſimple, beautiful, and true ſyſtem pervades all the works of men.

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" In this haſty ſketch of a proſpectus I muſt

not omit to avail myſelf of the privilege you have conferred on me by recommending, in the moſt urgent terms, that a ſelect claſs of boys be ſolely inſtructed (without any admixture of manual labour or handicrafts) in the uſeful branches of literature, reading, writing, arithmetic, the principles of religion; adding to them the elements of grammar, geography, mathematics, or ſuch other ſciences as may be found expedient. Parents will naturally be ſolicitous to have their children thus educated, as it will qualify them for ſchoolmaſters, clerks, and other departments of buſineſs: and, to obtain ſuch eminent advantages, will be ready to bind them to the inſtitution till of age. You might even, were it thought neceſſary, which if the ſchool be well conducted I am perſuaded it will not be, receive your new ſcholars on the foundation, with the expreſs ſtipulation, that you ſhall have the option of ſelecting and retaining the moſt eligible. And thus you will ſecure to your own and to other eſtabliſhments, on the moſt economical terms, a ſucceſſion of able and valuable hands fitted for your purpoſe, brought up in the boſom of the church, and attached to the government of the country."

*Copy of a Letter from* RICHARD LOVELL EDGEWORTH, *Esq. dated* Edgeworthstown, Ireland, Oct. 31, 1806.

"As we have ventured not only to uſe your name, but to introduce you as a character in one of our "Popular Tales" (by *we* I mean Miſs Edgeworth and myſelf), I preſume ſtill further on your goodneſs, and requeſt you to ſend me any looſe hints that your obſervations, ſince you came from the Eaſt, may have furniſhed relative to the education of the poor.

"I have been lately appointed, under an act of parliament, one of a commiſſion to inquire into the funds that exiſt, and into the probable means which may be employed to extend the benefits of education among the lower orders of people in Ireland. To whom can I apply for inſtruction with more propriety than to Dr. Bell; from whom ——, ——, ——; have borrowed their moſt uſeful ideas?

"Have you ſeen Barruel ſur l'Inſtruction publique, Chaptal, or Sicard, or a valuable little pamphlet by Chriſtiſon of Edinburgh? Can you have the goodneſs to point out to me any new ſources of information?"

tioned I have ſeen none, but ſhall look out for them when I begin my courſe of reading on this ſubject.

"There is only one book which I have ſtudied, and which I take the liberty to recommend to you. It is a book in which I have learned all I have taught, and in which you will find all I have taught, and infinitely more than I have taught. It is a book open to all alike, and level to every capacity. It only requires time, patience, and perſeverance, with a daſh of zeal and enthuſiaſm in the peruſal. This book you have filled me with the hopes of ſeeing ſoon in your hands.

"In reading this book, my way is to ſubmit every hint which it ſuggeſts to the teſt of experience; and I have tranſcribed into my humble eſſay no obſervation till I had eſtabliſhed its authenticity, and demonſtrated its truth, in the mode beſt adapted to my capacity, moſt congenial to my habits, and moſt ſatisfactory to my mind, viz. that of facts and experience.

"Since my return from India my obſervation and experience have been very limited and confined; but I have entire ſatisfaction in obſerving that, in every inſtance, where

the principle of the Male Asylum at Madras, of conducting a school by the scholars themselves, as teachers and assistants, has been partially attempted, it has partially succeeded; and wherever it has been adopted in full force, and carried to its just length, it has been accompanied with complete and wonderful success. — — — —

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"I was lately occupied in new modelling the Charity Schools of Whitechapel on the simple principle of the Madras Asylum, ingrafted into the bosom of the church and state, but was soon constrained, by my immediate duty, to leave the work I had begun to other hands—the trustees. And as they bring every recommendation for the task (except only previous practice and experience), I entertain high expectations of the continuance of that success, which they were pleased to attribute to my endeavours, when I had the pleasure of being an humble co-operator with them.

"When I entered the school, I said before all present, that at the same time I was going to assist the scholars in educating themselves, I was also to seek instruction at their hands. In less than a fortnight I had occasion to

mark two boys who fell upon improvements of my practices in the Aſylum. It is thus, if I were allowed to follow the bent of my own inclination in the ſuperintendence of a large ſeminary, I would ſeek to fill up the outlines of my plan with ſubſidiary practices.

" Our Saviour tells us, that if we would enter into the kingdom of heaven we muſt become as little children. It is thus, that among children, and from them, and by becoming as one of them, we are to learn thoſe ſimple doctrines of nature and truth, innate in them, or which readily occur to their minds, as yet unbiaſſed by authority, prejudice, or cuſtom. It is in this ſchool of nature and truth, pointed out by the Son of God, himſelf God, that I ſeek for knowledge. It is among the children and youth of the ſchool, not among their maſters, ſometimes as prejudiced, bigotted, and perverſe, as their ſcholars are ingenuous, ingenious, and tractable. It is in this book I have ſaid that I acquired what I know; and it is in this book I have recommended you to ſtudy—*a ſchool full of children.*

What remains to be done, could be done by thouſands better than by me, if they could

be brought to give their mind to it, and take pleasure in it; but it is a drudgery to most men from which they seek only to escape. And, alas! insulated in my situation, and detached from every regular or established seminary, I have little opportunity of finding that further knowledge which I seek for, and no means of reducing to practice, and submitting to the test of experience, what nightly occurs to my mind, but on which I stamp no character, while it remains an unprofitable theory, and which I cannot even digest to my own satisfaction, without the agency and aid of my little masters.

"That a foundation is laid for you in the system and principle, of which I can never lose sight for a moment, and that this foundation can never be shaken or undermined, but will last while nature and truth endure, is a conviction on my mind inferior to none which is produced by any demonstration in ethics or experiment in physics, or even by any ethical or physical axiom.

"Of the funds which exist for schools in Ireland, and of the state of the country, I know nothing but at second hand. Of the adaptation to circumstances, prejudices, and

localities, I cannot therefore judge. But be aſſured, that no circumſtance, or prejudice, or locality, can be found where what is natural and true, adapted to the genius of youth, and depending on the pureſt principles of humanity, will not, after a fair trial, be acceptable and ſucceſsful.

" Children, by nature active, delight in the occupation given to them by this ſyſtem, are pleaſed by being, in a great meaſure, their own maſters, are gratified in a high degree by ſeeing the reaſon, feeling the juſtice, and perceiving the uſefulneſs, of all that is done to them, for them, and by them.

" They of themſelves, in the hands of an impartial ſuperintendent, fall upon what is eaſieſt, and beſt to be done.

" An example of the genuine effuſions of the youthful heart deſerves to be recorded. A jury was forming to try the boys whoſe names had been entered in the black book of the Whitechapel School. A teacher or aſſiſtant was ſelected out of each claſs; and each of theſe were to name for their colleagues the beſt boy of his claſs. When one boy was named, there was at once a general outcry, " He is a bad boy, his name was in the black

book last week." On inquiry it was found that it was for a serious offence, and that the general conduct of the boy was reprehensible. Accordingly the assistant, who nominated this boy, was himself disgraced by being erased from the list of the jury. In a well-regulated school there are daily occurrences of this sort.

"In the discharge of my professional duties, I have often occasion to state, that it is seldom for want of knowing what to practise, but generally from default of practising what we know, that we offend. In like manner, I beg leave to endeavour to impress on your mind the conviction, which is rooted in my heart, that you already know enough, and more than enough, for the interesting work in which you are happily engaged, and to the progress of which you will believe I shall look forward with a peculiar interest. You will grow in the necessary knowledge as you go along. Do not harass yourself in pursuit of new information. Do not distract your mind by hunting for a variety of schemes. Lose no time. In the course of your proceedings, you will learn what you can no where else learn.

" Look at a regiment, or a ſhip, &c. you will ſee a beautiful example of the ſyſtem which I have recommended for a ſingle ſchool. Look at the army and navy, &c. and you will ſee the grand ſyſtem of ſuperintendence which pervades all the works of men, and which will guide you in the general organization of your ſchools. Only your's is a far leſs complicated machine. A ſingle inſpector general, with his ſecretary, both nominated by government, and removable at pleaſure, will ſuffice to new-model the ſchools, receive reports, viſit them, detect deficiencies, point out the cauſe of failure, and ſee that they are conducted according to the ſyſtem chalked out for them, and the principles of the inſtitution. In their various progreſs, in their ſubſidiary and ſubordinate improvements, and the additions to our preſent practices, which will occur, a wide field of practical knowledge will be opened.

" Of the new creation which it will raiſe to religion, to ſociety, and to the ſtate, I ſhall ſay nothing.

" In each ſchool claſſify, appoint, or rather where the ſcholars have made any progreſs, let them appoint teachers and aſſiſtants to each

claſs. Short leſſons, ſhort books.—Never put into the hands of beginners ſpelling books, formidable by their length, and by being beyond the capacity of the teachers as well as the ſcholars. Mrs. Trimmer's Spelling Book, firſt part, is brief. Her books are ſterling. Let the alphabet be made in ſand (or on a ſlate, or with chalk), before the ſcholar proceed to ſpell or read. Let the progreſs be ſecure in every ſtep, and you will be aſtoniſhed at its flight.

"With new ſchools, and untaught children, you will have an eaſy taſk. Nothing is ſo facile and pleaſant as to teach ab initio—nothing ſo difficult and ungracious as to unteach thoſe who have been ill taught. Place, into a well-regulated inſtitution, a boy who has been ill taught two or three years at an ill-conducted ſchool, and a boy, of the ſame age and capacity, who does not know a letter of the alphabet, and in a twelvemonth I ſhall expect to ſee the ſuperiority inverted.

"The reformation of ſchools is often impeded, or totally obſtructed, by the prevailing tenderneſs and delicacy towards the nominal maſter, whatever his conduct be, to the entire diſregard and dereliction of the ſcholars. The

temporal intereſt and emoluments of one muſt be ſolely ſtudied and reſpected; and to this feeling muſt be ſacrificed the formation of the character, and the temporal and ſpiritual welfare of thouſands in ſucceſſion.

" I ſhall eſteem myſelf happy in your communication of proceedings, in which I cannot but be deeply intereſted; and if any caſe ariſe, or difficulty occur, in which you conceive my experience can be of uſe, you cannot do me a greater kindneſs than by commanding my ſervices.

" I muſt not conclude without beſeeching you to introduce into your ſchools every practice on the records of the Male Aſylum. For, nothing has a place there but what was demonſtrated, confirmed, and rivetted by approved experience: and to ſave yourſelf a great deal of time, and perplexity, and perhaps many wanderings and frequent recurrence, by going no further in the beginning.

" Lay well and deep your foundation. Of the reſt it will be time to conſult at a future period."

SKETCH OF A

# NATIONAL INSTITUTION

FOR TRAINING UP THE

# CHILDREN OF THE POOR.

"Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem? His præsertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrænanda atque coercenda sit."—Cic.

THE expediency and utility of educating the lower orders of the people I have already argued on moral, religious, and political principles, and have rested my conviction on the grounds of sound reasoning, on the authority of the greatest and most celebrated writers on civil economy, and still more on the solid basis of the experience of ages and of nations. The mode, too, of education, I humbly hope, will not be disputed by those who have examined the claims of the Madras System, its facts, and illustrations. The only question, then, which remains, is, whether the moral and religious education of those children, who are destitute of other means of instruction, shall be left dependent on the fortuitous bounty and direction

riſh in the world, conſiſting of 63,000 ſouls following up the precedents of Lambeth and Whitechapel, exhibits an illuſtrious and commanding example. Under the Moſt Reverend His Grace the Archbiſhop of Canterbury, Patron; the Right Reverend the Lord Biſhop of London, Preſident; the Honourable and Right Reverend the Lord Biſhop of Durham, &c. Vice Preſidents; the Mary-le-Bone inſtitution is not only to form a model of a Madras School on a ſcale commenſurate with the population of the pariſh, but alſo to train up ſchoolmaſters and miſtreſſes for the purpoſe of enabling other pariſhes to follow their ſteps, and of giving an extenſive circulation to the new mode of inſtruction.

But ſhould it be thought expedient to place the education of the poor under legiſlative authority, little more remains to be done than what the law exacts, which requires that the parochial miniſters "examine and inſtruct the young and ignorant perſons of their pariſh; and that ſchoolmaſters (for the ſtat. 19 G. III. does not here fall within my notice) be licenſed by their biſhop." Little more remains to be done than to

give conſiſtency, uniformity, and ſtability, to the meaſures which are already on foot. It may ſuffice for the preſent to begin with putting Sunday (ſee p. 193) and other charity and free ſchools for the poor under exiſting and appropriate authorities.

As much as England goes beyond Scotland and all other countries in a legiſlative eſtabliſhment of parochial relief for the bodily wants of the poor, when they occur; ſo much do Scotland and ſome other countries ſurpaſs England in the legiſlative eſtabliſhment of parochial ſchools for the ſpiritual wants of the poor, and for preventing the occurrence of bodily wants by an early and appropriate education, under the natural and conſtituted guardians of the religion and inſtruction of the people—the parochial clergy.

How far the one of theſe proviſions is politic and expedient without limitation, is every day more and more diſputed; the expediency and the utility of the other is every day more and more apparent. With the pureſt form of apoſtolical government in the church, and the moſt perfect model of a free conſtitution in the ſtate, where, in the three branches of the legiſlature, execution, wiſdom, and integrity,

are combined in happy union, the children of the poor are not unfrequently bred in the groſſeſt prejudice, ignorance, and error.

To remedy this evil by an inſtitution, complete in its principle, ſimple in its forms, effectual in its operation, cheap in its proviſions, and adequate to its end, is the grand deſideratum in the political, moral, and religious world. To this character, as far as the mode of inſtruction goes, the claim of the Madras Syſtem has already been diſcuſſed at large. (See above paſſim, and particularly Dr. Barton's Sermon, p. 269—273). The queſtion now is in regard to the external regulation and control, under which the internal economy of its ſchools ſhould be placed, to inſure its genuine fruits, and to preclude perverſion and abuſe. In this inquiry, of no ſmall moment, there is happily no want of precedent, as we have already ſeen, to guide our determination. The church of England poſſeſſes the requiſite qualifications in a peculiar and ſupereminent degree.

I have before ſaid (p. 232—233), that, "to produce, by an education adapted to the condition of the youths in this country, and to

the exigencies of the ſtate, effects analogous to thoſe already produced at Madras by an education adapted to the condition of the youths there, and to the exigencies of that government, and to form here, as there, of thoſe who might otherwiſe be loſt to themſelves and to ſociety, good men, good ſubjects, good Chriſtians, there is only wanting the authority of an eſtabliſhed ſyſtem, on the principle of tuition, by the ſcholars themſelves." Now, I ſay, that for this eſtabliſhment the church preſents to the ſtate the moſt appropriate facilities and advantages, which the fondeſt friends of the ſyſtem could have framed in its behalf. Nothing remains to be added, no new and unprecedented burden to be impoſed, no expenſe to be incurred for that without which every ſyſtem is of ſmall avail—faithful, able, and profeſſional ſuperintendence and control. The ſchools, with their maſters and miſtreſſes, would naturally fall, and, in the ſpirit of the canon law, (and even in its letter, if adapted to the exiſting ſtate of the church and of education) do already fall under the inſpection and direction of the parochial clergy—an order of men formed, as it were, for the purpoſe—ſubjected to archidiaconal viſitation and

epiſcopal juriſdiction and control—the moſt perfect archetype of the Madras ſyſtem.

The parochial miniſters are, it is preſumed, better qualified than any other order of men for this taſk, and have a more intimate concern in the right education of their pariſhioners, with whoſe examination and inſtruction (ſee 59th canon), for not leſs than half an hour a week (viz. on Sundays and holydays), they are already charged: and the conſtitution of the church happily furniſhes that ſtimulus and check which are neceſſary to give energy and effect to their exertions, and to prevent abuſes.

It is obvious to remark how the forms and arrangements of the Madras ſchool harmonize and combine with the gradations of orders in the church—the natural conſequence of the one being framed in the ſame ſpirit, on the ſame principle, and with the ſame view, as the other. As, for the internal economy of the Madras School, there are tutors, teachers, uſhers, maſters; ſo, for the direction and control of the national education, the church preſents ſuperintendents, viſitors, preſidents, and patrons, in the parochial miniſters, archdeacons, prelates, and primates. The ſuperintendents, to whom are amenable

the ſchoolmaſters, are themſelves alſo reſponſible to their viſitors in the firſt inſtance, then to their preſidents, and laſtly to their patrons, in whoſe hands the regulation and control of the "mighty machine"* are veſted. The inſpection of the daily, weekly, and monthly regiſters, or of the marked books of the Madras School, by which every ſtage of its progreſs is defined, communicates an immediate and accurate knowledge of the ſtate of the ſchool, and progreſs of the various claſſes to the ſuperintendent, which it will require leſs time for him to probe and to prove, than the law, as it now ſtands, requires that he devote "to examine and inſtruct the young and ignorant perſons of his pariſh," viz. two hours a month. And *ſuch* abſtracts of the annual reports made by ſchoolmaſters to the ſuperintendents may be tranſmitted to their ſuperiors, as will aſcertain the comparative condition and improvement of the different ſchools, excite emulation, and detect and correct whatever is amiſs, whatever there is of negligence, incapacity, and miſconduct.

Such, ſo ſimple, ſo beautiful, ſo adapted to the conſtitution of the church, and con-

* Dr. Barton's Sermon.

thren, who never once attempted what it were in vain to attempt, are voluntarily ſtepping forward, and at no ſmall trouble to themſelves (which at the outſet, and in its infancy, is requiſite) as well as expenſe, are doing what I have recommended to be done. And ten thouſands of children do already avail themſelves of its benefits.

Here are properly my limits, if it were not for my ſolicitude to pave the way for another and eſſential branch of the education of the poor—induſtry. Let it not be imagined (but why do I ſtill notice ſuch objections!) that I am going to ſuffocate children in crowds with bad air, to ſtarve them for want of food, poiſon them with unwholeſome viands, wear them out by cloſe and long confinement, or break their ſpirits or conſtitution with hard labour and cruel uſage. No! It is wholeſome exerciſe, which I would mingle with religious education—as at the R. M. Aſylum, Chelſea; and at Gower's Walk Free School, Whitechapel, &c.

Every inſtitution for training up the poor I regard as imperfect, if it do not embrace induſtry—their appropriate virtue—to which they cannot be too early trained and habi-

Feb. 1807) indebted, as an early and eloquent advocate; and, laſt of all, (ſee Appendix to above Speech), though not leaſt, its lowly author. To have failed in ſimplicity and effect, where ſuch a man as went before him had failed, cannot be the ſource of much diſappointment or ſurpriſe; and were ſufficient to damp the ardour of any man, who, ſo greatly unequal, and ſo far inferior in all other reſpects, as the preſent writer, cannot boaſt of opportunities, which they did not poſſeſs. He does not yield to either the one or the other in zeal, in perſeverance, or in the ſacrifices he has made. Nor is he aſhamed to vie with them in the long and intimate ſtudy of the character and capacity of children, in ſchools, families, and wherever he has had acceſs to them, with a view to aſcertain by trial and experience what an unſophiſticated education would do with them, for them, and through them. He has ſeen human nature the ſame in infant children, but widely diverſified in adult men, in Europe, America, Aſia, and Africa. He has ſought (ſee letter to Mr. Edgeworth above) practically to diſcover what that diſpoſition and aptitude is in little children, which, pointed out for our inſtruction and attainment by HIM who had an

inſight into human nature, that mere man never poſſeſſed, qualifies them for becoming members of his church on earth, and inheritors of his kingdom in heaven. HIS powers were indeed divine, and fitted him for the miraculous converſion of men to little children, and to the kingdom of heaven. Our limited powers—if we would attend not only to what is highly honourable and uſeful in learned men, Biblical Criticiſm and Erudition; but alſo to what, though leſs honourable, may certainly be rendered ſtill more uſeful to our fellow men, the ſenſe, the ſpirit, and the power, of our divine Teacher—our chief efforts would be bent, where they cannot fail of ſucceſs, if well directed, to the training up of little children for this world and for the next.

But to return to Mr. Pitt's Schools of Induſtry.

How little viſionary ſuch projects are, and how practicable the union of induſtry with education is, may be ſeen in Gower's Walk endowed free ſchool, Whitechapel, of which the private founder laid the firſt ſtone without a ſingle attendant, except myſelf, in the month of June laſt: and *there* a month ago were all the operations of printing carried on by children, who three weeks before had not ſeen

a type or preſs; and a perfect model of induſtry in one ſhape is exhibited. Others will follow in time. A ſmall ſhare of the ingenuity, which Lord Stanhope has diſplayed in conſtructing a printing preſs, uſed in this ſchool, and eaſily wrought by a child, would bring almoſt every other manufacture within the compaſs of children at ſchool.

But the grandeſt, moſt intereſting and affecting ſpectacle of the perfect union of education and induſtry, is in the Royal Military Aſylum at Chelſea. There the tailors and ſhoemakers are, in their ſhops as well as in ſchool, arranged into claſſes, and have their teachers, on the Madras Syſtem.

Already an ingenious manufacturer, "who ſpins" (ſays my correſpondent) "every two days a length of thread, which would more than ſurround the globe, has in ſome parts of his mill a ſyſtem from Dr. Bell's book, of making one of his beſt ſpinners teach, ſuperintend, and be anſwerable for the good conduct of the children at two or three frames. From theſe rooms he ſtated that he received the beſt twiſt, and the largeſt quantity."

The Right Hon. G. Roſe ſuggeſted a ſyſtem for naval ſchools, to which military

ıduſtry on a frugal eſtabliſhment,
t of the other ſchools of reading
combined, may be added. At
hool, Lambeth, conducted on
em, for which a new ſchool
for 300 boys, the following
ns were entered into by the
ubſcribers, which I quote
cedent :

ımbeth Green, 6th Oct.
— — —"

*lved*, that it would an-
*poſe* to encourage ſuch
to adopt a ſeafaring
ı appropriate dreſs,
to be always worn
ords, *Lambeth, for*
ription."
ıre admiſſions of
ıe boy ſhould, in
his deſire to be
ſuch caſe the
ven, and the
hild accord-

e a burden
uiſance to

ſociety, if boarded for two years in Madras military ſchools, trained in habits of piety, induſtry, ſubordination, and obedience, might be rendered new men, and be transferred, by the terms of admiſſion, to the army (or navy), and coſt no more than the uſual bounty.

The ſame reaſons, which have obſtructed education in our ſchools, have precluded the eſtabliſhment of induſtry. It is a great national concern to remove theſe barriers, and open a new and extenſive field for the improvement and advancement of both the one and the other, at the ſame time.

I have omitted, or not thought it neceſſary to mention, that in ſchools for the poor, the emoluments of the maſter or miſtreſs ſhould depend upon the number of ſcholars, which, where there is a fair and open competition, is another word for their deſervings.

To this baſis of a national inſtitution, it may be expected that I ſhould ſubjoin ſomething on what may be called the ways and means of carrying it into effect; of the uſe which may be made of the endowments, and other exiſting charities for education; and of the meaſures which may be employed for

enlarging and extending ſuch eſtabliſhment
But I ſhall be excuſed from entering upo
this taſk at preſent, when I have ſaid, that
am now writing under numerous interruption
and avocations, and a ceaſeleſs round of dutie
Nor are there wanting other motives for m
to ſtop ſhort, when I reflect that my provinc
is experiment, not ſpeculation. It is what h
been already done, more than what may h
yet done, which I have propoſed to myſe
as a ſacred duty not only to record, but
repeat, and to practiſe—a duty committed
me by more than human authority, as far
every man is accountable for the peculiar t
lents intruſted to him, and for their due a
plication to the purpoſes for which they a
intruſted.

Mancheſter Street,
19 April, 1808.

Note to p. 318.—The following Extract is from
*Britiſh Preſs* of this day, 10th May 1808, which I h
ſtopt this work to introduce into a Second Edition of
chapter.

Circuit Court, Glasgo

'An Addreſs delivered by the Lord Juſtice Clerk,
the concluſion of the circuit at Glaſgow, on Fri
se'nnight: — — — — — —
— — " It may be ſaid alſo, that commerce and
nufactures hardly exiſted in this country during the ea

period of the laſt century—true, but now, at leaſt in thoſe reſpects, we are treading faſt on the heels of England, and yet, thank God, the ſame conſequences do not follow. In this very city and diſtrict where I now ſit, commerce and manufactures of all kinds have been long introduced to an extent, equal to any place or diſtrict of the kingdom, the capital alone excepted—and yet it was ſtated by a political writer, but a few years ago, that one quarter ſeſſions at Mancheſter ſends more criminals to tranſportation than all Scotland in a year.

"We muſt, therefore, look to other cauſes for the good order and morality of our people, and I think we have not far to look. In my opinion, that cauſe is to be found chiefly in our inſtitutions for the education of youth, and for the maintenance of religion.

"The inſtitution of Parochial Schools, in the manner and to the extent in which they are eſtabliſhed in Scotland, is, I believe, peculiar to ourſelves; and it is an inſtitution, to which, however ſimple in its nature, and unobſtruſive in its operation, I am perſuaded we are chiefly to aſcribe the regularity of conduct by which we are diſtinguiſhed—the child of the meaneſt peaſant, of the loweſt mechanic in this country, may (and moſt of them do) receive a virtuous education from their earlieſt youth. At our Parochial Schools, they are not only early initiated in the principles of our holy religion, and in the ſoundeſt doctrines of morality, but moſt of them receive different degrees of education in other reſpects, which qualify them to earn their bread in life in various ways, and which, independent even of religious inſtruction, by enlarging the underſtanding, neceſſarily raiſes a man in his own eſtimation, and ſets him above the mean and dirty crimes, to which the temptations and hardſhips of life might otherwiſe expoſe him."

# APPENDIX.

## I. *Inſtructions in regard to Religious Exerciſes.*

OF the initiatory leſſons in religion, given at the Royal Military Aſylum, which the viſitors at that ſchool have often deſired to be publiſhed, I have obtained a ſpecimen for that purpoſe. For the correctneſs of this copy, intended only for oral inſtructions by the teachers to their reſpective claſſes, their good Paſtor does not hold himſelf reſponſible. My friend only conſents to its publication at my requiſition, and on my repreſentation, that, in its preſent ſtate, it will ſerve as an example of the excellent manner which Mrs. Trimmer, in her Teacher's Aſſiſtant and other ſchool books, has well adapted for the inſtruction of the young and ignorant in claſſes, and by teachers from among themſelves.

The arrangement into Parables, Miracles, Diſcourſes, Prophecies, &c. I propoſe as a model of that ſimplification, method, and order, which are the leading principles of the Madras School, and which confine the attention to a ſingle object at a time. Long have I deſiderated extracts from the Bible made on this principle, for the ſake of diſtinctneſs as well as economy. This want is ſupplied to the Aſylum by marking out the paſſages to be read in ſucceſſion. Thus, e. g. the parables ſhould, in the firſt inſtance, be all read over by themſelves, in the uſual courſe of their leſſons by the claſſes to their teachers. Each in its turn helps to the comprehenſion of another, and ſome general notion of this popular and intereſting form of conveying inſtruction, as well as of the inſtruction conveyed, is obtained. They are

next read one by one. The teacher explains them in order to his class as they were before explained to him, and examines them on each particular, in regard to it, as he was himself before examined. He quits not one parable to go to another till each scholar in his class be qualified to be in his turn an instructor as far as he has gone.

It is actually for want of knowing how easy the communication of knowledge may be rendered by the means pointed out in this volume, and applied as here applied, that the time spent in school is wasted to little or no purpose. In the way here pursued the scholar has in a few days advanced one step, and acquired one species of knowledge, which renders the next step easier. Each preceding acquisition adds to the general stock, which more and more facilitates what follows; whereas in slovenly and negligent teaching the difficulties never once surmounted are still fresh, and meet you at every turn. In the Madras tuition the difficulties diminish every day, as you go along from parable to parable, from parables to miracles, from miracle to miracle, from miracles to discourses, from discourses to prophecies, &c. By teaching one at a time, and well, the whole is soon learnt; by teaching the whole in the lump nothing is well learnt.

## PARABLES.

*Teacher.* What is a parable? *Scholar.* An instructive story. *T.* Where are most of the parables? *S.* In St. Luke. *T.* What are the parables of our blessed Saviour? *S.* 1. Sower and seed. 2. Tares and wheat. 3. Publican and Pharisee. 4. Rich man and Lazarus. 5. Prodigal son. 6. Good Samaritan. 7. Rich fool. 8. Unjust judge. 9. Barren fig-tree. 10. Unmerciful servant. 11. Talents. 12. Ten Virgins. 13. Wicked husbandmen. 14. Labourers in the vineyard. 15. Last supper. 16. Re-

lapſed Demoniac. 17. Loſt ſheep, and piece of money. 18. Grain of muſtard ſeed, and leaven.

*T.* What does the parable of the *ſower and ſeed* teach us? 1. The different ways in which people hear the word of God. 2. What does the parable of the tares and wheat (and ſo put the queſtion of each in ſucceſſion) teach us? That though God lets good and bad people live together in this world, he will ſeparate them in the next. 3. That God abhors the prayers of the proud man; but will accept thoſe of the humble. 4. That the rich ſhould give to the poor; and that the poor ſhould be content. 5. That God will forgive the penitent ſinner. 6. To do good to our enemies. 7. Not to truſt in riches. 8. To pray always, and not to faint. 9. That God lets the ſinner live in hopes he may repent. 10. That God will not forgive us unleſs we forgive others. 11. To make good uſe of our time. 12. To watch and be ready for death. 13. That God will deſtroy all thoſe who will not believe in, and obey his Son. 14. To be content with our wages. 15. That the ſinner will be ſpeechleſs at the laſt day. 16. That if a perſon leaves off ſinning and goes back to it again, he is worſe than he was at firſt. 17. That there is joy in heaven over one ſinner that repents. 18. That though Jeſus Chriſt's kingdom was ſmall at firſt, it will grow greater and greater.

## MIRACLES.

*T.* Why did Jeſus Chriſt do miracles? *S.* To ſhew he was the Son of God.

### *I. Raiſing the dead.*

1. Jairus's daughter. 2. Lazarus. 3. Widow of Nain's ſon.

### *II. Healing the ſick.*

1. Centurion's ſervant. 2. Nobleman's ſon. 3. Peter's wife's mother. 4. Iſſue of blood. 5. Malchus's ear. 6. Crooked woman. 7. Withered hand. 8. Sick of

palſy let down through houſe top: 9. Lame man at pool of Bethesda.

*III. Cleanſing lepers.*

1. After he had come down from mount ten lepers.

*IV. Caſting out devils.*

1. A man in the ſynagogue. 2. From two men living amongſt the tombs. 3. Mary Magdalene. 4. Canaanitiſh woman's daughter. 5. From a man whom diſciples could not.

*V. The deaf to hear. VI. The dumb to ſpeak.*

*VII. Blind to ſee.*

1. Blind Bartimeus. 2. Blind man at Bethſaida. 3. Man born blind.

*VIII. Walks on the ſea. IX. Stills the tempeſt. X. Feeds* 5000 *with five barley loaves. XI. Feeds* 4000 *XII. Tribute money. XIII. Eſcapes the Jews. XIV. Drives out buyers and ſellers from the temple. XV. Curſes barren fig-tree. XVI. Miraculous draught of fiſhes. XVII. Turns water into wine.*

## DISCOURSES.

*T.* Where are moſt? *S.* St. John.

1. Sermon on the mount, Matt. v, vi, vii. 2. Diſcourſe with Nicodemus, John iii. 3. With woman of Samaria, John iv. 4. With Jews after healing lame man at pool of Bethesda, John v. 5. With Jews after feeding 5000, John vi. 6. Diſcourſe with Jews in the temple, John vii. 7. Diſcourſe with woman taken in adultery, John viii. 8. Diſcourſe with man born blind, John ix. 9. Calls himſelf the good ſhepherd, John x. 10. Comforts his diſciples, John xiv, xv, xvi. 11. Prays for them, John xvii.

Queſtions are then put upon each of theſe, and the ſcholar gives a particular account of the ſubject-matter.

## PROPHETICAL PSALMS.

2d. 16th. 22d. 40th. 45th. 68th. 72d. 110th.

*Q.* What does David foretel in 2d Pſalm? *A.* That kings would gather themſelves together againſt Chriſt. 16th Pſalm, Reſurrection of Jeſus Chriſt. 22d Pſalm, The words which he ſhould ſay on the croſs. His hands ſhould be pierced. Caſt lots for his veſture, and parted his garments. 40th Pſalm, Jeſus Chriſt ſhould declare the righteouſneſs of God. 45th Pſalm, That the church is King's daughter. That the lips of Chriſt ſhould be full of grace. 68th Pſalm, Aſcenſion of Chriſt. 72d Pſalm, That Jeſus Chriſt's dominion ſhould reach from one ſea to the other. His enemies ſhould lick the duſt. That the kings of Arabia and Saba (Gentiles) ſhall bring gifts to Chriſt. 110th Pſalm, That he ſhould be a prieſt for ever after the order of Melchizedeck.

## PROPHECIES OF CHRIST.

1. God to Adam and Eve, Gen. iii. 15. 2. God to Abraham, Gen. xii. 3. 3. Balaam, Numb. xxiv. 17. 4. Propheey of Moſes, Deut. xviii. 15. 5. David foretels ſuffering and death in 22d Pſalm; his reſurrection, Pſalm 16th; his aſcenſion, Pſalm 68th. 6. Iſaiah foretels he ſhould be born of a virgin, chap. vii. 14; he ſhould do miracles, xxxv. 5; he ſhould have a forerunner, xl. 3; he ſhould be patient under ſufferings, liii. 7. 7. Daniel foretels the time of his coming, ix. 24. 8. Micah foretold the place where he ſhould be born, Micah, v. 2. 9. Zechariah foretold his riding on an aſs into Jeruſalem, ix. 9; ſold for thirty pieces of ſilver, xi. 12; darkneſs at crucifixion, xiv. 6. 10. Hoſea foretold Chriſt in Egypt, xi. 1.

## PATTERNS OF MERCY.

1. Mary Magdalene. 2. Zaccheus. 3. Penitent thief. 4. Cornelius. 5. St. Paul.

MINISTRY OF

1. Pſalm, xxxiv. 7. 2. Pſalm,
thew, xviii. 10. 4. Luke, xv. 1

BIBLE EXE

GENE

Where do you read of

The creation of the world?
of ſin into the world? iii. 6.
The flood? vii. 24. The rai
ix. 13. The building of the
call of Abraham? xii. 1. T
xvii. 10. The burning of
24. Abraham offering up
ſelling his birthright? xxv.
Joſeph being ſold by his br
ing made Governor of E
into Egypt? xlvi. 6. Joſ

E

The Iſraelites being n
ing put into the Ark of
plagues on the Egyptia
the Iſraelites? xii. 41.
Red Sea? xiv. 22.
tians being drowned?
Mount Sinai? xx. 1.
xxviii. 1.

Nadab and Abih

Moſes ſending ſ
being condemned

Wherein do you read of

## II. KINGS.

Elijah being taken up to heaven? ch. ii. ver. 11. Children being torn by wild bears? ii. 24. Elisha raising the widow's son? iv. 34. Jezebel eaten by dogs? ix. 35. The Israelites taken prisoners by the King of Assyria? xviii. 11. Hezekiah's life being lengthened fifteen years? xx. 6. Josiah trying to make the Israelites repent? xxiii. 21. Jerusalem being taken by Nebuchadnezzar, and the Jews taken to Babylon? xxiv. 14.

## I. CHRONICLES.

Satan provoking David to number the people? ch. xxi. ver. 1. David's repentance after having numbered the people? xxi. 8.

## II. CHRONICLES.

King Manasseh being taken to Babylon? ch. xxxiii. ver. 11. Manasseh repenting of his sins, and humbling himself before God? xxxiii. 12. God hearing the prayers of the penitent Manasseh? xxxiii. 13.

## EZRA.

Cyrus sending the Jews from Babylon to their own land to build the Temple? ch. i. ver. 8. Ezra going from Babylon to Jerusalem, and building the Temple again? vii. 9.

## NEHEMIAH.

Nehemiah's prayer for his countrymen? ch. i. ver. 4. Nehemiah going from Babylon to Jerusalem? ii. 11.

## ESTHER.

Esther being made queen? ch. ii. ver. 17. Haman being hanged on his own gallows? vii. 10. The feast of Purim being instituted? ix. 21. Mordecai being made a great man? x. 3.

## JOB.

Job's holiness and uprightness? ch. i. ver. 1. Satan

Wherein do you read of
tempting Job by God's leave? i. 12. Job's wonderful patience? ii. 10. Job losing his patience for a little time? iii. 1. Job acknowledging God's justice, and man's weakness? ix. 2. Job expressing his belief of the resurrection of the body? xix. 26. Job's confidence in God's mercy? xxiii. 6. Job being rewarded for his patience? xlii. 12.

## PSALMS.

The blessedness of the godly? ch. i. ver. 1. David propheſying of Christ's resurrection? xvi. 10. The heavens shew God's glory? xix. 1. Where is the Lord compared to a shepherd? xxiii 1. Where do you read that the anger of the Lord is short? xxx. 5. Where are we told not to fret if the wicked prosper? xxxvii. 1. Where do we read of David being in great trouble? li. 1. Where do you read that the fool says in his heart that there is no God? liii. 1. Where does David propheſy of Christ? lxxii. 17. —— speak of the Israelites? lxxviii. 14. —— bless God for his great mercy? ciii. 1. Where do you read of the blessedness of love and concord? cxxxiii. 1. Where do you find the song of the Jews in their captivity? cxxxvii. 1. Where do you read that every thing must praise the Lord? cxlviii. 13.

## PROVERBS.

Where do you read the praise of wisdom? ch. viii. ver. 13. Where does Solomon describe the sluggard? vi. 9. —— a bad woman? vii. 27. —— the abuse of the gift of speech? xviii. 7. —— say that a good name is better than riches? xxii. 1. Where is Agar's wise prayer? xxx. 8.

## ECCLESIASTES.

Where does the preacher say, all things are vanity? ch. i. ver. 2. Where is it said that there is a time for every

thing? iii. 1. Where are we told to remember God when we are young? xii. 1. Where are we told of the certainty of a future judgment? xii. 14.

## SONG OF SOLOMON.

Where is the church's love to Chriſt deſcribed? ch. i. ver. 2.

## ISAIAH.

Where do you find in what kings reigns Iſaiah propheſied? i. 1. Where does Iſaiah complain of the ſins of the Iſraelites? i. 4. —— propheſy that Jeſus Chriſt will be born of a virgin? vii. 14. —— propheſy of Jeſus Chriſt? ix. 6. —— of Chriſt's kingdom? xi. 1. Where do we read of Hezekiah praying to the Lord for help againſt the Aſſyrians? xxxvii. 15. Where do we read of the angel of the Lord ſmiting 185,000 Aſſyrians in one night? xxxvii. 36. Where does Iſaiah propheſy of Chriſt's ſufferings? liii. 7. Where do we find promiſes given to thoſe who reverence the Sabbath? lviii. 14. Where do we find promiſes given to the humble? lxvi. 5.

## JEREMIAH.

In what part of ſcripture is the call of Jeremiah to be a prophet mentioned? i. 2. Where do you find under whoſe reigns he propheſied? i. 2, 3. Where does Jeremiah propheſy of Jeſus Chriſt? xxiii. 6. Where do we find an account of King Zedekiah being taken as a captive to Babylon? lii. 11. Where do we find of King Zedekiah's eyes being put out? lii. 11. Where do we read of the Temple being burnt, together with the whole city of Jeruſalem? lii. 13.

## THE LAMENTATIONS OF JEREMIAH.

Where does Jeremiah lament for Jeruſalem? i. 3.

## EZEKIEL.

Where ſhall we find at what time Ezekiel propheſied?

i. 2. Where does Ezekiel ſpeak of the ſins of Jeruſalem? xxii. 8. Where is Ezekiel compared to a watchman? xxxii. 7.

## DANIEL.

Where ſhall we read of Daniel, Hananiah, Miſhael, and Azariah being choſen by King Nebuchadnezzar from amongſt the other Jewiſh captives? i. 6. Where do you read of Nebuchadnezzar finding Daniel, Hananiah, Miſhael, and Azariah ten times wiſer than the wiſe men of his realm? i. 20. Where do you read of Shadrach, Meſhach, and Abednego being put into a fiery furnace? iii. 25. King Belſhazzar being frightened in the midſt of an impious feaſt by a hand writing on the wall? v. 6. Daniel praying? vi. 10. Daniel being put into the lions den? vi. 23. The angel Gabriel comforting Daniel after he had been praying? ix. 23.

## HOSEA.

Where do we find in whoſe reigns Hoſea propheſied? i. 1. In what place does Hoſea exhort to repentance? vi. 1.

## JOEL.

Where does Joel exhort Iſrael to faſt for their ſins? i. 14.

## AMOS.

Where are we told in whoſe reigns Amos propheſied? i. 1. Where does Amos lament for Iſrael? v. 2.

## OBADIAH.

Where does Obadiah propheſy of Edom? i. 6.

## JONAH.

Where do you read of Jonah being ſwallowed by a whale? i. 17. Where do you read of Jonah being delivered upon praying to God? ii. 10. Jonah propheſying againſt Ninevah? iii. 4. God forgiving the Ninevites upon their repenting? iii. 10.

## List *of* Elementary Books *uſed in the* Madras Schools.

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With theſe are to be read, as moſt convenient,

12. Church Catechiſm, broken into ſhort queſtions. No young child ſhould be without this cheap tract. 13. Oſterwald's Abridgment of the Bible. 14. Chief Truths of Religion. 15. Order of Confirmation. 16. Trimmer's Teacher's Aſſiſtant, &c.

All theſe books are in the liſt of the Society for promoting Chriſtian Knowledge, except No. 1 and 3.

Children ſhould never change or quit a book once taken up, if it be a fitting book for the child's age and progreſs, to try another. All children alike may be taught to read in the very cheap tracts No. 2, 3, 4, 5, 6, 7, 12, 13, 14, 15. For poor children the cheapeſt alone will ſuffice. Prayer books, bibles, and expenſive books, ſhould only be put into the hands of children when they can read readily and diſtinctly, for the purpoſe of practiſing and underſtanding, not of learning to ſpell and to read; notwithſtanding what may before be ſaid to the contrary. The broken

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*'e ſome of the regulations of the Military
at Madras, to which a more particular
'e.*

*Preſidents, &c.* See p. 148.

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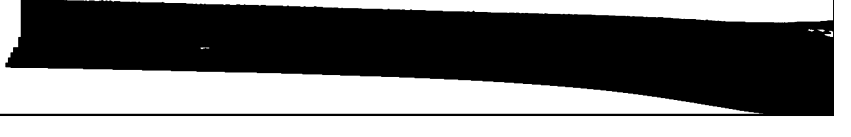
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